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ABSTRACT

This bulletin of student worksheets complements teacher strategies for Theme III entitled, "Changes in Thought and Action Led to the Emergence of the Modern World." The worksheets contain materials corresponding to specific strategies, and the questions which accompany each worksheet are included on the appropriate strategy page. Included are suggestions for student activities covering the 12 subthemes: (1) The Ancient Greeks Influenced All Western Civilization; (2) Classical Culture Was Disseminated throughout the Roman Empire; (3) The Middle Ages Was a Transitional Period in European History; (4) The Mongols Established Vast Empires in Europe and Asia; (5) The Nation-State Became the Basic Form of Political Organization: Spain, a Case Study; (6) The Byzantine Empire Preserved and Disseminated Culture during the Middle Ages; (7) The Ottoman Turks Fused Elements of Byzantine and Muslim Cultures; (8) The Renaissance Represented a Rediscovery of Classical Civilization and Reawakened Interest in Worldly Matters in Europe; (9) The Scientific Revolution Challenged Traditional Attitudes and Beliefs; (10) The Age of Discovery Created a Network of Global Contacts; (11) The Reformation and Counter-Reformation Ended Religious Unity in the West; and (12) The Commercial Revolution Introduced an Age of Economic Interdependence. Included is a Global Cultural Bank activity which may be used as the culminating exercise for each subtheme. (KWL)

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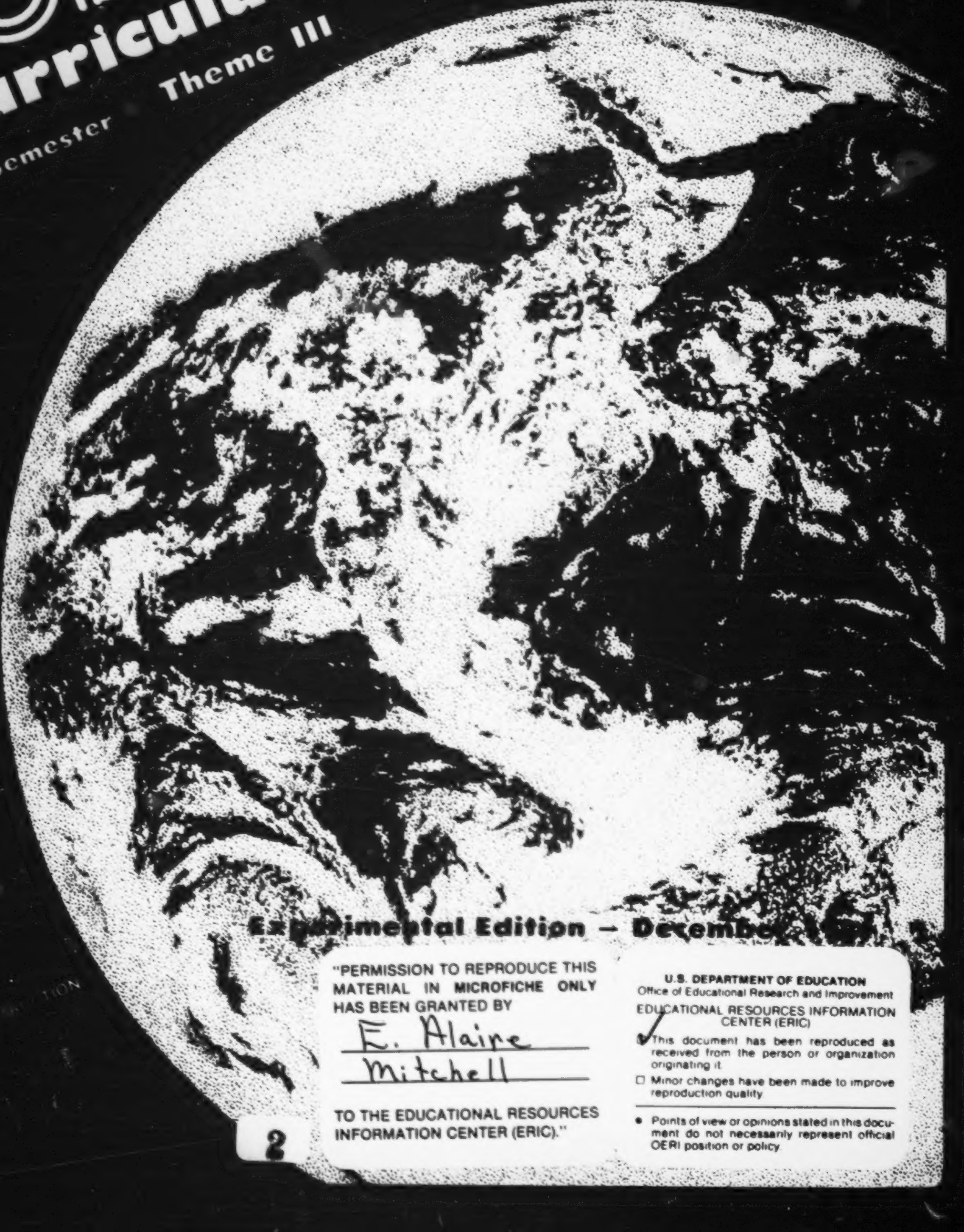
Student Worksheets

GLOBAL HISTORY
A Curriculum Guide

Second Semester Theme III



Experimental Edition — December

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**Supplement to come.*

NOTE TO THE TEACHER:

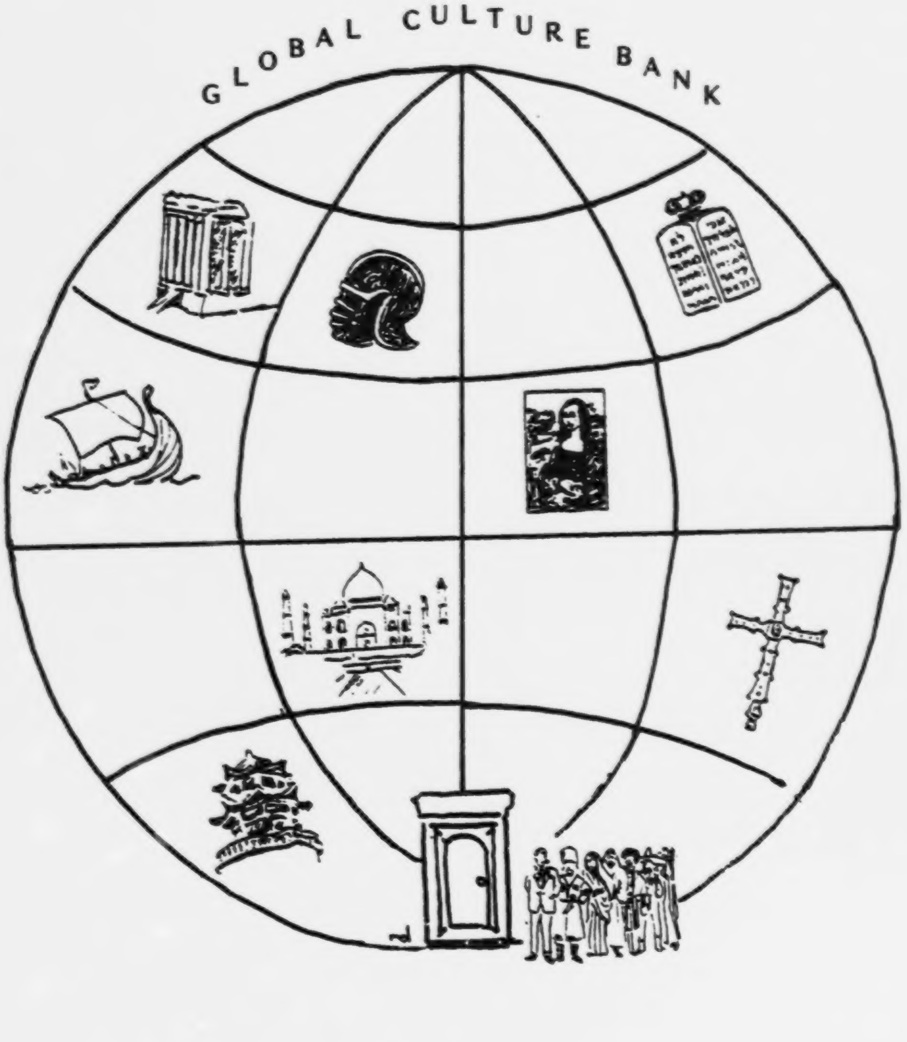
These worksheets are intended for use in conjunction with the teaching strategies included in Global History: Second Semester, Theme III. To facilitate the use of these materials, each worksheet has been coded to correspond to a specific strategy; the questions which accompany each worksheet are included on the appropriate strategy page.

INTRODUCTORY WORKSHEET

The Global Culture Bank

A major objective of the Global History Course is to demonstrate to students the cultural impact of one civilization on another. Students should understand that many elements which make up the "American way of life" have in fact been borrowed from other cultures. Throughout history, the peoples who have inhabited the earth have participated in the process of contributing to and borrowing from a common cultural depository -- a Global Culture Bank.

In order to sensitize students to the existence of this shared cultural legacy, we have included the Global Culture Bank activity which may be used as the culminating exercise for each subtheme. Directions for using the Culture Bank appear above columns 1-5 of the page that follows.



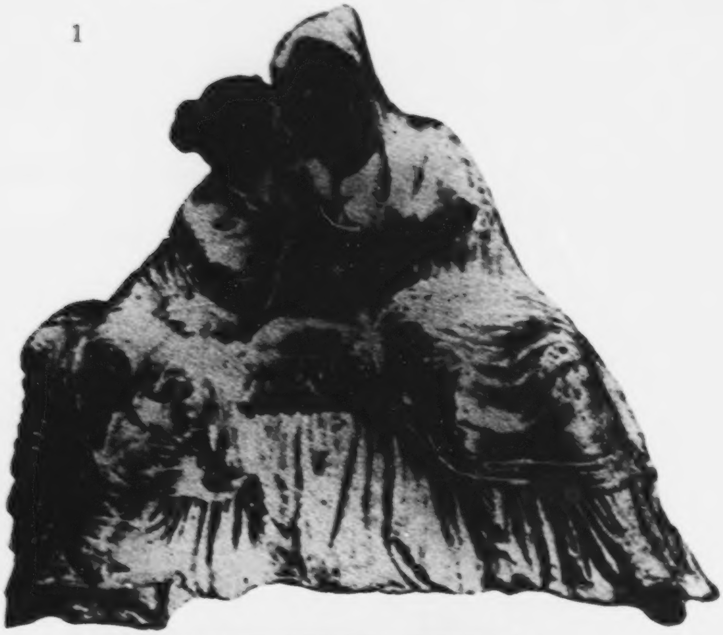
Account Name	**Rating & Reason**	**Cultural Deposits**	**Cultural Borrowing**	**Balance**
(The major topics you will be studying this term in Global History are listed below. In spaces provided in this column list the most important events or people discussed in the sub-theme.)	In the spaces below give the event or person listed in column (1) one of the following ratings: **(1)** important in one area of the world and time **(2)** important in two areas **(3)** important in two areas or more areas over several time periods **(4)** important through history for many areas to the present **(5)** important for the whole world to the present day	In the spaces below list those things which you believe the civilization or period of time discussed in this sub-theme, have contributed to the Culture Bank	In the spaces below list those things which you believe the civilization or period of time discussed in this sub-theme have borrowed from other cultures.	In this space students should write a paragraph answering the question: "Have there been contributions to the progress of humanity made by this civilization or during this period of time?" (You may include new inventions, technological improvements, expansion of human rights, new discoveries to improve the quality of life, advances in learning and any other categories agreed upon by the class.)
A. Greece				
B. Rome				

Account Name	Rating and Reason	Cultural Deposits	Cultural Borrowing	Balance
C. Middle Ages				
D. Mongols				
F. Byzantine Empire				
G. Ottoman Turks				
H. Renaissance				
I. Scientific Revolution				
J. Age of Discovery				
K. The Reformation and Counter-Reformation				

Greek Archeological Discoveries: Clues to the Past

Historians team with archeologists for work similar to detectives; that is, piecing together clues to solve historical mysteries. Try your hand at this fascinating work. On the Worksheet are pictures of ruins from ancient Greece. Under each sample, write what you think it tells us about early lifestyles. After doing this, put all the information together in paragraphs entitled "Daily Life of the Ancient Greeks."

1



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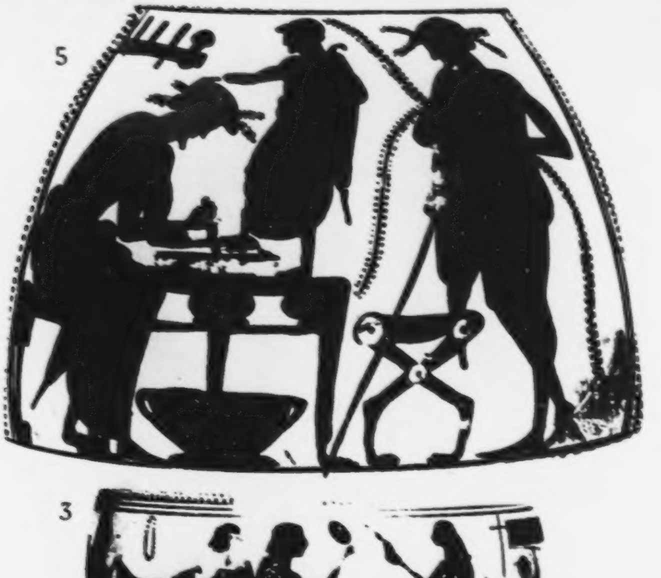

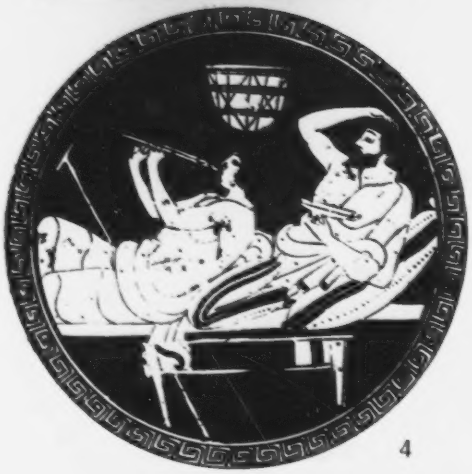

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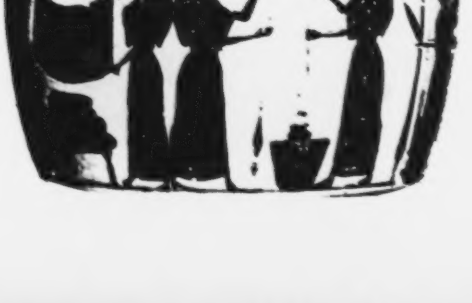


From T. Walter Wallbank, *History and Life* (Glenview, Ill.: Scott Foresman and Co., 1982), pp. 94-95.

Solutions to the Greek Archeological Mystery

1) A painted terra-cotta figurine shows two friends talking. Hair and clothing styles are carefully shown.

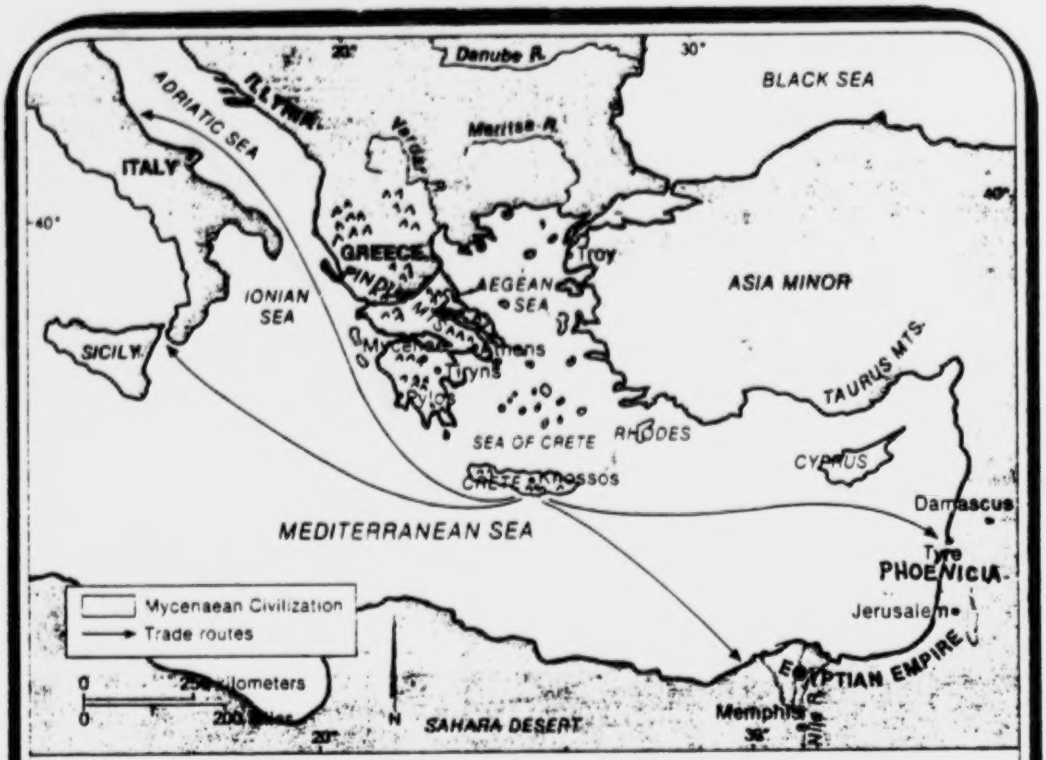
2) Men are bathing in a public house; the water comes from animal-head spouts on the wall.

3) A weaver is spinning thread before she weaves it into cloth.

4) At dinner parties, men reclined on couches and amused themselves with singing, dancing, and playing instruments. The bearded man is holding a shallow bowl, from which he drinks. His friend is playing a tune on double pipes.

5) A scene in a cobbler's shop decorates a large vase. The shoemaker on the left is cutting leather to fit his customer's foot.

Geography and the Greek World


Danube R.
20°
30°
BLACK SEA
ADRIATIC SEA
ILLYRIA
Vardar
Maritsa R.
ITALY
40°
40°
GREECE
PINDUS MTS.
Troy
AEGEAN SEA
ASIA MINOR
IONIAN SEA
SICILY
Mycenae
Athens
Tiryns
Pylos
TAURUS MTS.
SEA OF CRETE
RHODES
CYPRUS
CRETE
Knossos
Damascus
MEDITERRANEAN SEA
Tyre
PHOENICIA
Mycenaean Civilization
Trade routes
Jerusalem
EGYPTIAN EMPIRE
0 250 kilometers
0 200 miles
N
SAHARA DESERT
Memphis
20°
30°
Nile R.

How did geography influence the development and spread of Greek culture?

From Allan Kownslar and Terry L. Smart, *People and Our World* (New York: Holt, Rinehart and Winston, 1981), p. 116.

Map Exercise: Mycenaen Civilization

Based on the map on Worksheet A-3, complete the chart below:

	Reasons for your answer	Generalization for all people
1. The amount of farmland available to the people of Mycenaean civilization was limited. This caused the following problems: ________		
2. Geography created many occupations for the Greeks. Among them were		
3. There was probably little contact between the people in different parts of the Greek peninsula. This resulted in ________		

Pluto and Persephone

Pluto was the god of the Underworld. He hated light and seldom left his gloomy home. One day, however, he visited the earth. There he saw the beautiful Persephone and fell in love with her. He grabbed Persephone and put her in his black chariot pulled by coal-black horses. He struck the earth with his spear, and the earth opened. The chariot plunged deep into the Underworld. Then the earth closed over them. Pluto made Persephone the goddess of the Underworld.

Persephone was the daughter of Demeter (di me' ter), the goddess of the harvest. Demeter missed her daughter. She looked everywhere for her. All she could find was the sash that Persephone had dropped before being carried into the Underworld. Demeter was filled with grief. She blamed the earth for taking her daughter away, and she punished it. She refused to let anything grow until Persephone came back to her. Flowers wilted and died. Leaves fell from the trees. Fields became cold. Cattle died. Seeds did not spring up and grow. The whole earth became brown, icy, and lifeless.

Then Demeter found out that the earth was not to blame. Persephone had been carried away by Pluto. Demeter needed help in getting Persephone back. She went to Zeus (zūs), the king of all the gods. Zeus said that if Persephone had not eaten anything in the Underworld, she could return to earth. A messenger of the gods took the news to Pluto. Pluto told Persephone she could leave. He did not tell her that she must not eat. As she was getting ready to leave, Pluto gave her some fruit to eat. Persephone had been very sad in the Underworld. She had refused all food. But this time Persephone accepted the fruit. The messenger tried to stop her from eating -- but too late! She had eaten six seeds of the fruit. Pluto demanded that Persephone spend six months of each year with him, one month for each seed she had eaten.

Persephone returned to Demeter. Every year, however, she returned to the Underworld and lived with Pluto for six months. During those months, Demeter was heartbroken. Nothing grew. The earth became cold and brown. Winter came to the world. When Persephone returned, Demeter was happy. Then she made the earth warm and green. She made it rich with crops and bright with flowers. The return of Persephone brought joy to Demeter and springtime to the world.

From Social Studies Staff of the Educational Research Council of America, *The Human Adventure, Four World Views* (Boston: Allyn and Bacon, Inc., 1971), pp. 74, 76, 77.

Athenian and Spartan Ways of Life

The following description is of Sparta in the period 600 - 100 B.C. It was written by a Greek author writing in the second century B.C.

...A father did not have the right to bring up his child, but had to carry it to a certain place where the elders of the tribe judged the child. If they thought it well-built and strong, they ordered the father to bring it up. But if it was mis-shapen, they sent it away to be exposed on the side of a nearby mountain. They considered that if a child did not start with health and strength, it was better both for itself and for the state that it should not live at all.

Nor was each man allowed to bring up and educate his son as he chose. As soon as a boy was seven years of age, he was taken away from his parents and put into an army company. Here a superintendent of the boys was appointed. He was one of the bravest and best-born men of the state. The boys looked to him for orders, obeyed his commands, and endured his punishments, so that even in childhood they learned to obey.

They learned to read and write, but all the rest of their education was meant to teach them to obey with cheerfulness, to endure labors, and to win battles...

Lycurgus, a Spartan leader, did not allow citizens to leave the country at will and wander in foreign lands, where they would be put into contact with foreign habits and learn to imitate the untrained lives found in other countries. Neither did he allow strangers in Sparta who were not there for a useful purpose. He feared that they might teach the people some mischief...

From Allan Kownslar and Terry L. Smart, *People and Our World* (New York: Holt, Rinehart and Winston, 1981), p. 618.

THE ATHENIAN WAY OF LIFE

Pericles, an Athenian leader, delivers a funeral oration for those Athenians who died defending their city during the Peloponnesian Wars with Sparta:

...Before I praise the dead, I should like to point out by what principles of action we rose to power, and under what institutions and through what manner of life our empire became great...

...It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit...

...Our city is thrown open to the world, and we never expel a foreigner or prevent him from seeing or learning anything of which the secret if revealed to an enemy might profit him... And in the matter of education, whereas they from early youth are always undergoing laborious excercises which are to make them brave, we live at ease and yet are equally ready to face the perils which they face...when the hour comes, we can be as brave as those who never allow themselves to rest...

...We are lovers of the beautiful, yet with economy, and we cultivate the mind without loss of manliness... To avow (admit) poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household... We alone regard a man who takes no interest in public affairs, not as a harmless, but as a useless character...

From Bernard Feder, *Viewpoints in World History* (New York: American Book Company, 1968), p. 9.

The Limits of Athenian Democracy

The year: about 450 B.C.
The place: a busy street in Athens.
The action: Two citizens, Ariston (AH-ruh-ston) and Cleros (KLAIR-ohz), are walking to the marketplace.

ARISTON: It looks like another fine sunny day, Cleros. There's not a cloud in the sky. And the sea breeze is as cool as ever.

CLEROS: What did you expect, Ariston? Who but the Greeks are blessed with such a climate? It keeps us outdoors and makes us healthy too.

(Suddenly a boy throws a pail of garbage into the street, shouting, "Out of the way.")

ARISTON: That fool slave boy! Why doesn't he watch where he throws the garbage? He almost hit me!

CLEROS: He's just a stupid barbarian. Don't expect *him* to have any sense.

ARISTON: Say, it's getting crowded. The marketplace will be busier than ever today. If only people wouldn't push and shove!

CLEROS: If you want to enjoy city life, Ariston, you have to put up with such things.

(The two men enter the marketplace. It is a large, open square filled with wooden booths. From these booths, merchants shout, "Fresh bread for sale!" "Buy fish!" "Olive oil today—get it today—get it cheap!" Around the square are long covered walks and temples to the gods.)

ARISTON: Cleros, do you see what I see? Isn't that the wife of Paros [PAH-roz] buying flowers?

CLEROS: Shocking! No decent woman should be seen in public! And here, among the rabble of the marketplace! She must have sneaked out of her house. Wait till Paros hears about this!

(A group of men are talking about the news of the day. ARISTON stops to listen to them for a while. Then he rejoins CLEROS.)

CLEROS: What are they saying?

ARISTON: Good news! Our fleet has won a great victory over the Persians at Cyprus [SY-press]! Perhaps now the king of Persia will leave our colonies in Asia alone. When will he learn that Persian barbarians can never defeat free Greeks?

CLEROS: Barbarians are slow to learn, Ariston. That is why we must keep our fleet strong at all times.

ARISTON: By the way, Cleros, is it true what people are saying about our noble leader, Pericles [PER-uh-cleez]? Does he really want to *pay* citizens to serve on juries?

CLEROS: Why, yes, Ariston. Does that bother you?

ARISTON: Really, Cleros, you surprise me. You know as well as I do that a man's first duty is to serve his city. The highest reward that any man could want is to take part in his government. Why should anyone have to be paid money for it?

CLEROS: Let's be practical, Ariston. How many men can afford to leave their jobs or farms to serve the city? We have about 30,000 citizens in Athens. Every one of them is supposed to vote in the assembly on new laws. Yet how many of them actually do vote in the assembly? Usually no more than 6,000. And the reason for it is that most citizens can't afford the time to go to meetings. I think Pericles has the right idea. If we pay our citizens to take part in running the government, more will be able to serve. It will make Athens even more democratic than it is now.

ARISTON: Perhaps you are right, Cleros. I never thought of it that way. Say, what are you doing this afternoon?

CLEROS: I think I'll go to my gymnasium, Ariston. A man must have a healthy body as well as an educated mind. Besides, I hear Euripides [you-RIP-uh-deez] will be there. He's written a play, and I want to know about it.

ARISTON: I would like to meet this new writer. Do you mind if I come along with you?

CLEROS: Not at all. See you at the gym after lunch.

From Ira Peck, William Johnson and Frances Plotkin, *The Rise of the West* (New York: Scholastic Book Service, 1976), pp. 107-109.

Athens, 450 B.C.

Adult male citizens with power to vote	40,000
Citizens without political power (women, children, some men)	80,000
Foreign-born residents of Athens	80,000
Slaves	250,000
Total Population	450,000

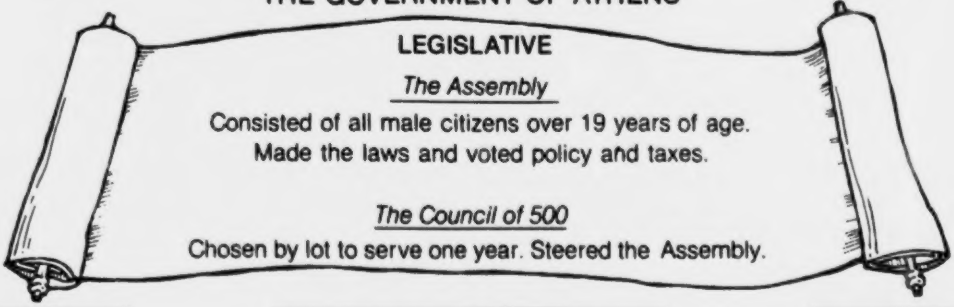
Do you agree or disagree with the following statements? Base your answers on the chart above. Give reasons for your answers.

1. The majority of the people living in Athens had the power to vote.
2. The Athenians allowed people from other countries to live in their city.
3. All Athenian men could vote.
4. Women and children probably had few rights.
5. The Athenians believed in slavery.
6. Athens had a perfect democracy.

From Bertram L. Linder, *A World History* (Chicago: Science Research Associates, Inc., 1979), p. 95.

Governments of Athens and the United States Compared

THE GOVERNMENT OF ATHENS



LEGISLATIVE

The Assembly

Consisted of all male citizens over 19 years of age. Made the laws and voted policy and taxes.

The Council of 500

Chosen by lot to serve one year. Steered the Assembly.

EXECUTIVE

The Commander in Chief and Nine Generals

Elected annually by the Assembly. Directed policy and the armed forces.

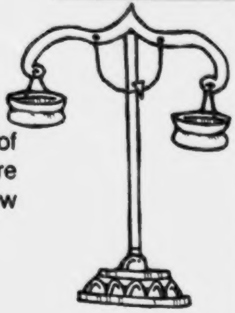
Other Officials

Chosen by lot to serve one year.

JUDICIAL

Juries

Consisted of members of the Assembly, who were chosen by lot. Tried all law cases.



THE GOVERNMENT OF THE UNITED STATES

THE CONSTITUTION

EXECUTIVE

Carries out laws and commands the armed forces.

The President

Elected by the people every four years. Appoints other officials.

LEGISLATIVE

Makes laws, votes taxes, declares war.

The Congress

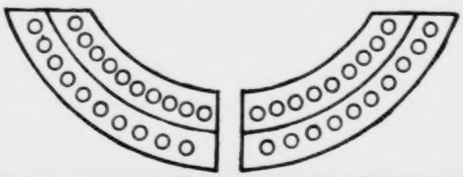
Elected by the people.

Senate

Two senators from each state, elected for six years.

House of Representatives

Each member is from a district, elected for two years.

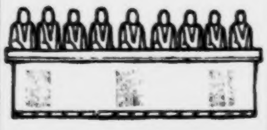


JUDICIAL

Says what laws mean and whether a law has been broken.

The Supreme Court and Other Federal Courts

Appointed by the president with agreement of the Senate.



From Social Studies Staff of the Educational Research Council of America, *The Growth of Civilization* (Boston: Allyn & Bacon, Inc., 1982), p. 214.

A Socratic Dialogue

SOCRATES: I dare say, Lysis, that your father and mother love you very much?

LYSIS: Certainly, Socrates.

SOCRATES: Then they would wish you to be as happy as possible?

LYSIS: Yes.

SOCRATES: Is a person happy when he is a slave and cannot do what he likes?

LYSIS: I should think not.

SOCRATES: So if your father and mother love you and want you to be happy, they always try to please you?

LYSIS: Certainly.

SOCRATES: So they let you do what you wish, and they do not punish you or prevent you from doing what you like?

LYSIS: Oh, but there are many things which they stop me from doing, Socrates.

SOCRATES: What? They want you to be happy, yet prevent you from doing what you like? Let's say you want to ride one of your father's chariots in a race, they will not allow you to do it?

LYSIS: They will not allow me to do so.

SOCRATES: Whom will they let do it?

LYSIS: There's a charioteer, and my father pays him to do it.

SOCRATES: They let a hired man do whatever he likes with the horses, but they won't let you?

LYSIS: Yes.

SOCRATES: Well, answer me now. Are you your own master, or do they not even allow that?

LYSIS: They do not allow it.

SOCRATES: Who is your master?

LYSIS: This pedagogue here.

SOCRATES: Is he a slave?

LYSIS: Of course. He is our slave.

SOCRATES: It's a terrible thing for a free man to be governed by a slave. Just what does he do with you?

LYSIS: He takes me to my teachers.

SOCRATES: These teachers also give orders to you?

LYSIS: Of course they do.

SOCRATES: Well, your father certainly has put a great many masters over you. But when you go home to your mother, she lets you have your own way so that you will be happy. I'm sure there is nothing to prevent you from touching her loom or her comb or any of her spinning tools.

LYSIS: No, Socrates. Not only does she prevent me, but I would be beaten if I were to touch one of them.

SOCRATES: Well, this is amazing. Did you ever behave badly to your father or your mother?

LYSIS: No, indeed.

SOCRATES: But then why are they so anxious to prevent you from being happy and doing as you like? All day they keep you under the control of another person. You can do nothing you desire to do. You, Lysis, are the master of nobody and can do nothing.

LYSIS: Why, Socrates, the reason is that I am not old enough.

SOCRATES: I doubt whether that is the reason. Your father and your mother do permit you to do many other things and do not wait until you're of age. For example, if they want anything read or written, I guess that you are the first person in the house who is asked.

LYSIS: Very true.

SOCRATES: And you are allowed to write or read the letters in any order you please. You can take up the lyre (a musical instrument) and play exactly as you please, and neither your father nor mother would interfere.

LYSIS: That is true.

SOCRATES: Then what can be the reason why they allow you to do some things and not others?

LYSIS: I suppose because I understand one and not the other.

SOCRATES: So the reason is not that you are not old enough, but that you do not have enough knowledge.

LYSIS: I think so.

Questions

1. Describe the Socratic method of teaching.
2. Do you think the Socratic method is a good one? Why or why not?

From Bertram Linder, *A World History* (Chicago: Science Research Associates, Inc., 1979), pp. 44-46.

Socrates' Decision

You are Socrates, the famous philosopher-citizen of Athens. During the present war with Sparta, you encourage the young people of Athens to ask themselves if the government is worth fighting for. This angers Athenian leaders, who find you guilty of not believing in the gods and of corrupting the youth. The penalty is death or exile.

You are faced with the following choices:

- Exile - the leaders of Athens have privately told you they would be happy to see you leave
- Beg for life - vow to stop teaching your ideas
- Die as a symbol for others
- Others (suggest a different alternative)

Complete the following statement outlining the decision you would have reached if you were Socrates. (Circle the sentence giving your opinion and underline those sentences giving reasons to support your opinion).

If I were Socrates I would...

Global Times

399 B.C.

SOCRATES DIES: TAKES POISON AS ORDERED BY COURT

ATHENS: Although he could have saved himself by admitting errors, Socrates chose death. He said:

"A man who is worth anything should not calculate the chance of living or dying, but whether he is doing the right thing and behaving like a good man or a bad one... It would be strange (wrong) if, when I had been given orders by our generals, I stayed where they put me but now when, as I believe, God has commanded me to enquire critically into myself and other men, I were to leave my post (run away) through fear of death....

So if you release me now and say to me, 'Socrates, this time we'll let you off, but on this condition, that you will not engage in such criticism any more. If we catch you doing so again you shall die'--if you said that I would answer: 'Men of Athens, I honor and love you, but I shall obey God rather than you, and while I live and have the strength to do it I shall continue my pursuit of understanding, saying to anyone whom I meet, "You, my friend, a citizen of the great Athens, aren't you ashamed of amassing so much wealth and prestige as you can but paying so little, if any, attention to understanding the truth and you soul's progress?" And if the man protests and says he does care, I do not let him get off so easily, but I question and cross-examine him; and if I think he has no goodness in him but only says he has, I upbraid him for his false set of values. And I shall keep doing this with everyone whom I meet, for you must realize that this is my assignment from God, and I believe no greater good has ever happened in our city than this service of mine."

Aristotle's Contributions to Science

(Socrates did not leave any writings. All that we know about him comes from his pupil, Plato. Like Socrates, Plato believed in objective truth. He believed that truth could only be found after a long , hard search. Plato set up an Academy where he hoped to train government leaders. One of his brightest pupils was Aristotle.)

ARISTOTLE One of Plato's brightest pupils was Aristotle. Aristotle came to the Academy when he was 17 years old and stayed for 20 years. Before he died in 322 B.C., he founded his own school in Athens and wrote more than 200 books.

Aristotle was known as "the master of them that know." He believed in using one's senses to discover the laws that govern the physical world. He was the first to **classify**, or group together, plants and animals that resemble each other. His system of classification, with few changes, is still used today. Over centuries it has helped scientists to handle a great amount of information in an orderly way.

Aristotle made another contribution to modern science when he added to the ideas of an earlier Greek scientist named Thales of Miletus. Thales developed the first two steps of what is known today as the **scientific method**. First, Thales collected information. Then, based on what he observed, he formed a **hypothesis**, or possible explanation. Aristotle provided the third step of the scientific method when he tested the hypothesis to see if it was correct.

Another important contribution Aristotle made was in **logic**, or the science of reasoning. He developed the **syllogism**, which consists of three related statements. The third statement is a conclusion based on the information given in the first two statements. For example:

Athenians are Greeks.
Socrates is an Athenian.
Therefore, Socrates is Greek.

Questions for Discussion:

- What was Aristotle's major contribution to the world of science?
- How can you explain the importance of the development of the scientific method?
- Formulate your own syllogism.

From F. Kenneth Cox, et. al., *Human Heritage: A World History* (Columbus, Ohio: Charles E. Merrill Publishing Co., 1981), pp. 160-162.

The passage you read describes Aristotle's contributions to science. Three major contributions were mentioned. (They appear in the outline below.) In the spaces directly underneath the contribution, list either the reasons for its importance or the specific contribution made by Aristotle.

A. Classification of Plants and Animals

1. ______________________________

2. ______________________________

B. Scientific Method

1. ______________________________

2. ______________________________

C. Logic

1. ______________________________

2. ______________________________

Greek Medicine

When one thinks of Greek medicine, the name Hipprocrates comes immediately to mind. Hipprocrates, the founder of scientific medicine, gave his name to the oath that doctors still take.

"I will give treatment to help the sick to the best of my ability and judgement...I will not give lethal drugs to anyone if I am asked...nor will I give a woman means to procure an abortion...Whatever I see or hear which should not be spoken to any person outside, I will never divulge..."

Case Histories from Ancient Greece

Many case histories...have come down to us from the doctors of Ancient Greece .

"A woman living near Aristion's house suffered from a sore throat. The illness began with indistinctness of voice. The tongue was inflamed and parched.

First day: shivering and high temperature.

Third day: rigor, acute fever, a reddish, hard swelling on her throat extending to her chest on both sides; extremities cold and livid, breathing superficial. Drink regurgitated, unable to swallow. Stools and urine ceased.

Fourth day: All symptoms much worse

Fifth day: Died."

A fifth-century B.C. writer on epilepsy supports this (scientific) attitude:

"The so-called 'Sacred Disease' (epilepsy) is not, in my opinion, any more divine or sacred than any other. It has specific characteristics and a definite cause...Quacks conceal their own ignorance and inability to give any useful treatment by claiming a divine element. To hide their lack of understanding they called the disease 'sacred'...The fact is that the cause of this disease, as of all other serious diseases, lies in the brain..."

Another writer in the next century wants to show how the human embryo develops:

"If you take twenty or more eggs and place them to hatch under two or more fowls, and on each day, starting from the second right up until the day on which the egg is hatched, you take one egg, break it open and examine it, you will find that everything is as I haved described -- making allowance, of course, for the degree to which one can compare the growth of a chicken with that of a human being. You will find, for instance, that there are membranes extending from the umbilicus..."

- What standards did Hippocrates set for the conduct of doctors?
- Are these standards still held by doctors today? Should they be?
- How did Greek medicine display the two essential characteristics of any science -- observation and experiment? Give examples.

From H. D. Amos and A.G.P. Land, *These Were the Greeks* (Great Britain: Hulton Educational Publications, Ltd., 1979), pp. 175-176.

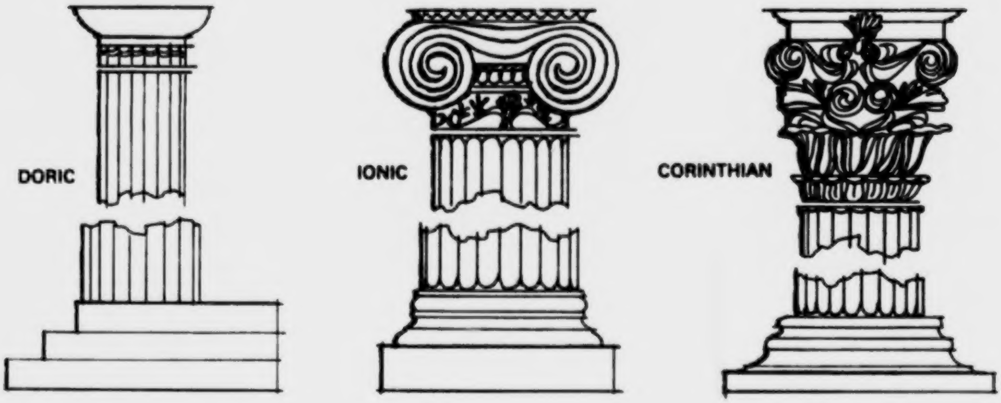
Greek Influence on American Architecture

From Arthur J. Hughes, *American Government* (Encino, Calif.: Glencoe Publishing Co., Inc., 1980), p. 160.

Can you see some similarities in architecture between the Supreme Court building in Washington, D.C., and the Parthenon in Athens?

From Educational Research Council, *The Human Adventure: Greek and Roman Civilization* (Boston: Allyn and Bacon, Inc., 1975), p. 5.

Examples of Greek Architecture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From Gerald Leinwand, *The Pageant of World History* (Boston: Allyn and Bacon, Inc., 1977), p. 46

A Day at the Olympics

Below you will read an account of the ancient Olympics as if you were there. Try to pick out some ways in which the scene and action of the ancient Olympics differed from the modern Olympics or from an American track meet. Figure out what feature of Greek civilization each of these differences reflects.

Imagine that a time machine you have been tinkering with secretly in your room is suddenly working. Magically you are carried back through the centuries and set down at Olympia in Greece. It is the end of summer in the year 464 B.C.

You are suddenly in the midst of thousands of people. As you look around you, you see a number of stone buildings with columns. They are set near the middle of a lovely plain between mountains. Over the heads of the crowd and beyond the buildings you can see the tops of hundreds of tents.

It is terribly hot and dusty, and you are already thirsty. But the people who are pushing by you seem to ignore the heat and discomfort. You decide to follow the crowd. You admire the beauty of the buildings as you are swept along with the others. After only ten minutes you come to a large stadium with high embankments on each side. The slopes are covered with people, and you guess that there might be as many as 30,000 standing around the stadium. It is a splendid sight, as the people are happy and animated. Many wear yellow, blue, and purple clothes, though the majority are dressed in white.

While watching the people standing around you, you suddenly realize there are no women. Turning to a Greek standing next to you, you ask about this (your time machine permits you to converse in Greek). He tells you that married women are forbidden to attend the Olympic festival and that single women rarely come. He recalls that the only time the rule was broken was when the father of a favorite young runner died shortly before the games. The young man's mother took over his training. She disguised herself as a man in order to help him at the time of the race. When her son won, she was so excited she threw off her disguise. The judges were most upset. But because members of her family had been famous athletes at preceding Olympics and since her son had won that day, she was forgiven and not punished.

You ask your acquaintance if there are any other special rules. He replies that only male Greeks who are free citizens may compete in the contests. To ensure this, each runner is introduced by his name, his father's name, and the name of the city from which he comes. Occasionally imposters slip by, he reports, but it is a point of honor that the games are an all-Greek celebration.

At that moment a roar goes up from the crowd. All eyes focus on the end of the stadium. Here some seats have been set up near what appears to be a finish line. Approaching those seats are a solemn group of men, obviously the judges. Following them the competitors enter the stadium and are introduced one by one. After the introductions the warm-up period begins. Each athlete throws off his robe and rubs his whole body with olive oil. You see that the contestants will run in the nude and that each has a lean and fit body. The excitement builds as some of the runners practice short sprints down the track. Others do sitting-up exercises, and a few talk to their trainers.

Finally the judges call the race. The runners start in stone blocks in a line of twenty. The eagerness and tension of the crowd are contagious, and you strain forward to see the race. At a signal the runners leap forward and speed down the length of the stadium. The finish is close, and each judge marks down a score separately without consulting the others. After several minutes of tense delay the result is announced. The runner who finished second is declared the winner. You are amazed. Your friend explains to you that the race is judged not just on speed but on how the athletes run.

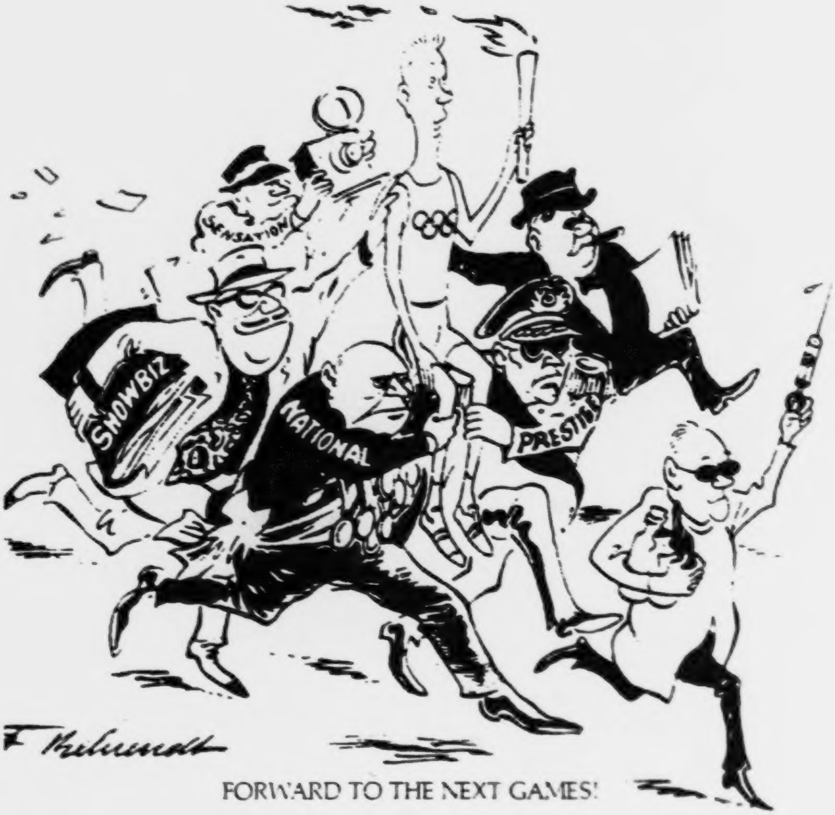
The crowd cheers wildly as the winner comes forward. He is then crowned by the judges with a wreath of olive leaves. You look in vain for a gold medal or a silver cup, but the simple wreath is all the winner receives. Your new friend explains that the wreath of victory comes from a sacred wild olive tree. It was supposedly planted by Heracles, the son of Zeus. Heracles was one of the legendary founders of the Olympic games. Thus, by winning the olive wreath, the athletes are honored by the gods. Your neighbor tells you that the winners will be given a triumphal procession in their cities when they return. Later statues of them will be put up. They will be treated as heroes for the rest of their lives. They will be so honored in part because they won and brought glory to the city. But they will also be honored because their success pleases the gods and brings the favor of the gods to the citizens of their city.

As the afternoon wears on with races of different distances, you notice that there are no relay races. All the contests are between individuals. In response to your question about this, your Greek friend seems surprised. He points out that all the contests at the Olympics are for individuals. The boxing and wrestling matches, the throwing of the discus and javelin, and even the chariot races pit one person against another. To be sure, in the chariot races each driver or charioteer is hired by a rich Greek owner. A wealthy sponsor is needed because it is so expensive to obtain the best chariots and to train the four horses that pull them. But even here the entries of driver, chariot, and horses are sponsored by one individual, not a group or city.

By the end of the day you are tired and hot but content. You have seen some thrilling competition. You admire the perfection and prowess of Greek athletes. You wish you could stay another day to see the boxing, wrestling, and other events. Your time machine has run down and whisks you home.

From John M. Thompson and Kathleen Hedberg, *People and Civilization* (Lexington, Mass.: Ginn and Co., 1977), pp. 142-145.

Playing the Game



FORWARD TO THE NEXT GAMES!

- What is the purpose of the Olympic games?
- What does the cartoonist seem to feel about the games? Do you agree with him?
- Do you think the Olympic games can bring people of many nations closer? Or do they cause more problems than they are worth?

From Ira Peck, *The Rise of the West* (New York: Scholastic Book Services, 1976), p. 131.

Sappho's Poetry

One of the greatest treasures left to us by Greek civilization is its poetry. Sappho, (6th century BC) was one of the most famous poets. Some of her poems have been found buried in the sands of Egypt.

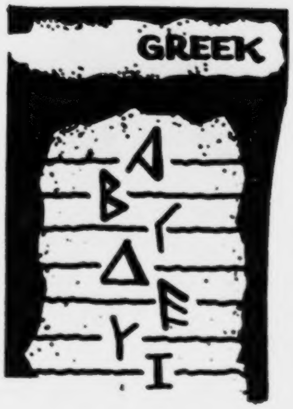
I love delicacy, and for me Love has
the sun's splendor and beauty.

The stars about the bright moon in
their turn hide their bright faces when
she, at about her full, lights up all earth
with silver.

That man seems to me peer of gods,
who sits in thy presence, and hears close
to him thy sweet speech and lovely
laughter; that indeed makes my heart
flutter

From William L. Richardson, *World Writers* (Boston: Grimm and Co., 1932), p. 427.

Greek Contributions to the World



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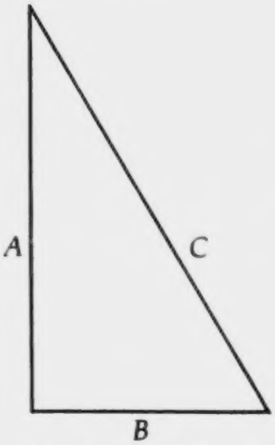
From Jack Abramowitz and Kenneth A. Job, *Civilizations of the Past: Peoples and Culture* (New York: Globe Book Co., 1980), p. 123.



From Paul Thomas Welty, *The Human Expression* (New York: J. B. Lippincott Company, 1977), p. 401.

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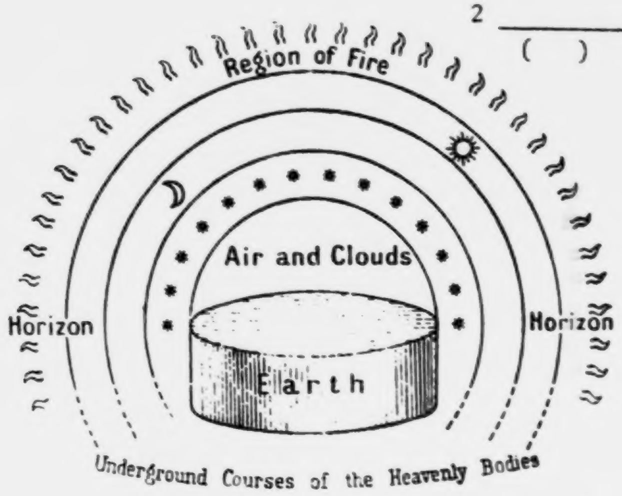
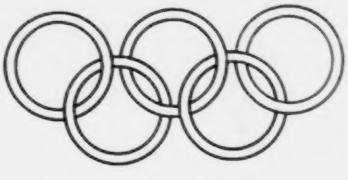

Region of Fire
Air and Clouds
Horizon
Horizon
Earth
Underground Courses of the Heavenly Bodies

From Paul Thomas Welty, *The Human Expression* (New York: J. B. Lippincott Company, 1977), p. 611.



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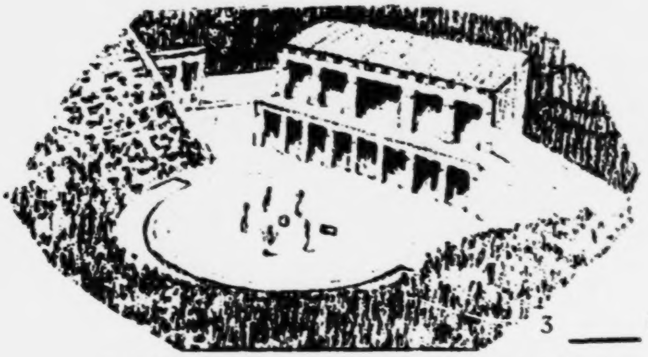
From Paul Thomas Welty, *The Human Expression* (New York: J. B. Lippincott Company, 1977), p. 386.



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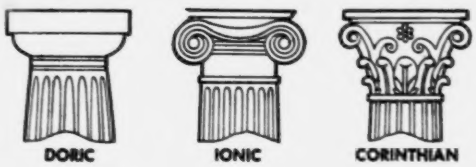
From John M. Thompson and Kathleen Hedberg, *People and Civilization* (Lexington, Mass.: Ginn and Co., 1977), p. 132.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From Gerald Leinwand, *The Pageant of World History* (Boston: Allyn and Bacon, Inc., 1977), p. 46.

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Alexander the Great

The following is an account of the fascinating Alexander the Great:

> (Alexander) used (his) time in civilizing wild and barbarous kings, in building Grecian cities amond rude and unpolished nations, ...in settling government and peace among people that lived without humanity or control of law...
>
> ...no sooner had Alexander conquered Asia, than Homer became an important author, and the Persian...youth sang the tragedies of Euripides and Sophocles...Alexander, building (more than) seventy cities among the barbarous nations, and...sowing the Grecian customs and constitutions all over Asia, took them from their former wild and savage manner of living...And they whom Alexander defeated were more greatly blessed than they who fled his conquests. ...It may (be said) of those whom Alexander subdued (that) they had not been vanquished, they (never would have) been civilized...
>
> Alexander made good his works by his deeds; for he did not...rule the Grecians like a moderate prince and...the barbarians like an absolute tyrant; nor did he take particular care of the first as his friends...and scorn the latter as mere brutes...which would have filled his empire with (disorder and revolt). But believing himself sent from the Heaven as (judge) of all nations,...he worked (to) bring all regions, far and near, under the same government. . .manners, customs, wedlock, all together, he declared that everyone should take the whole world for his country....
>
> It was not his plan to ransack Asia like a robber, or to...ruin it...but to subdue all the kingdoms of the earth under one form of government, and to make one nation of all mankind....one law (over) all the world, and one form of justice...the common light of the universal government.

Based on the reading how would you define these words:

- vanquished

- moderate

- scorn

From William W. Goodwin, *Plutarch's Morals* [translated from the Greek by several hands, corrected and revised] (Boston: Little, Brown and Co., 1874), pp. 478-481, 484.

How Great Was Alexander?

Many people consider Alexander one of the world's great leaders. Indicate which of Alexander's actions are evidence of great leadership.

Alexander's Achievements	Is this evidence of great leadership?		Reasons for your opinion
	Yes	No	
1. Bringing Greek culture to people who had never heard of them.			
2. Building new cities for conquered people.			
3. Saving Greek customs and constitutions all over Asia.			
4. Ruling Greeks and conquered people as equals.			
5. Believing himself sent from heaven as a judge over all nations.			
6. Attempting to put all peoples under one government.			
7. Controlling an Empire running from India to Hungary.			

On the Battlefront with Alexander in India

The Vietnam War came alive as a result of extensive television coverage. Many people believe TV played an important role in creating the strong anti-war movement which arose. During the time of Alexander the Great, there was, of course, no media coverage. However, if television was invented 2300 years ago, Alexander's battle in India might have been reported as thus:

> *"Today Alexander's troops came up against the men and elephants of the famous Indian general, Porus. The elephant drivers urged their animals forward against the attacking cavalry to meet Alexander's infantry who were advancing against the elephants. The action was different from any earlier battles because the elephants, where they had room to turn and maneuver, were able to scatter the Greek foot soldiers. The Indian cavalry again advanced, but Alexander's men once more drove them back against the elephants and held them there.*
>
> *By this time Alexander's cavalry had united in one squadron. Wherever it charged, the Indian ranks were broken. By now the elephants were crowded into a narrow space and in their wheeling and pushing trampled many of their own cavalrymen. Most of the elephant keepers had been killed and some of the animals wounded. Frantic with pain, they rushed against friend and foe alike, trampling down and killing them.*
>
> *In the confusion Alexander was able to surround the entire Indian line with his cavalry. He ordered his infantry to link their shields together and advance in a tight, solid body. This tactic completely routed the Indians, and all who were able turned to flight. Almost twenty thousand infantry and three thousand cavalry were killed in this battle. All the chariots were destroyed and two sons of Porus killed as well as all his cavalry officers and generals.*
>
> *Although he witnessed the slaughter of his cavalry and the destruction of his elephants, Porus refused to leave the field of battle as long as there were Indians who remained to fight. But at last, wounded in his shoulder, he was forced to wheel around and retire."*

From Hyman Kublin, *India: Selected Readings* (Boston: Houghton Mifflin and Company, 1973), pp. 34-35.

Very often news reporters are given a small amount of space to summarize an important newstory. Assume you were a reporter at the battle scene between Porus' troups and Alexanders'. Your editor tells you to make up a headline for the story and use only 50 words in describing the battle.

Global Times

(HEADLINE) ______________________________

____

(SUMMARY 50 WORDS) ______________________________

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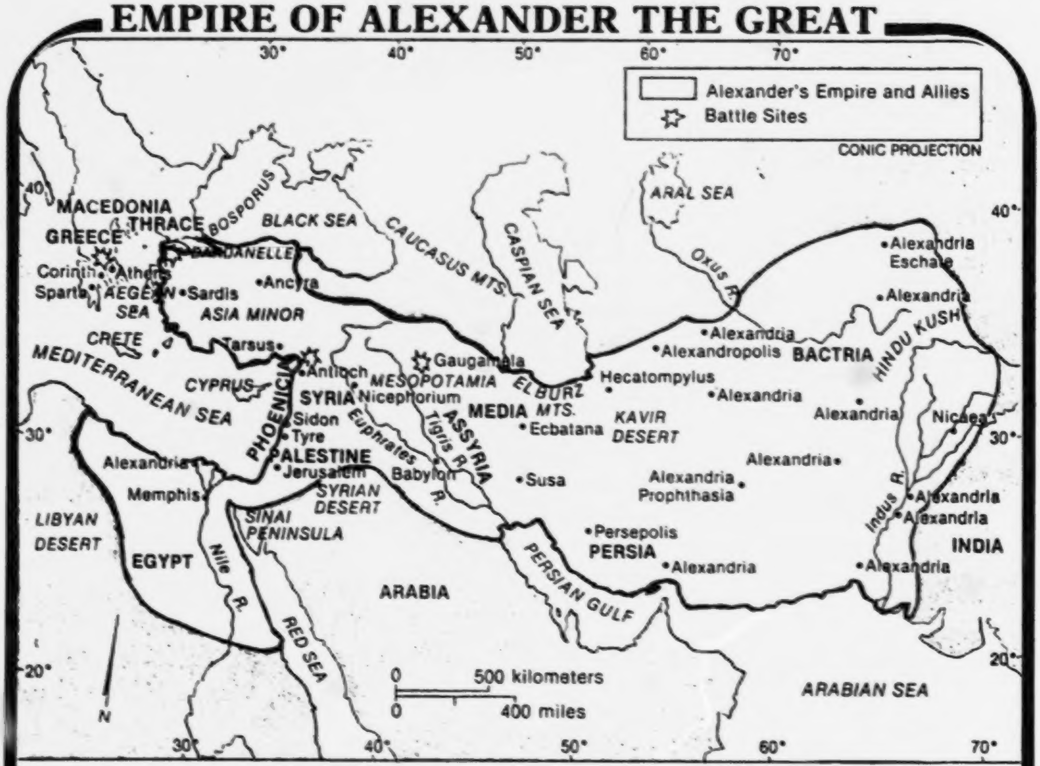
Very often television reporters include an interesting sidelight to the major news story. Alexander's meetings with the Indian prophet Calanus provided the young general with some important advice.

> *Alexander met with Calanus the famous Indian prophet today. Calanus threw a dried, shrivelled up animal hide to the ground and stepped on each corner of it..."This is you, Alexander." The skin when pressed in one place still rose up in another, until he set his foot in the middle, "This is where you should be," which made all of the parts lie even and quiet. The wise man turned to Alexander, bowed and said, "Heed this lesson."*

From Peter G. Kontos, *Patterns of Civilization: Asia* (New York: Cambridge Book Co., 1974), p. 66.

Empire of Alexander the Great


EMPIRE OF ALEXANDER THE GREAT
Alexander's Empire and Allies
Battle Sites
CONIC PROJECTION
30° 40° 50° 60° 70°
40° 30° 20°
MACEDONIA
THRACE
GREECE
Corinth
Athens
Sparta
AEGEAN SEA
Sardis
ASIA MINOR
BOSPORUS
DARDANELLES
BLACK SEA
Ancyra
CAUCASUS MTS.
CASPIAN SEA
ARAL SEA
Oxus R.
CRETE
Tarsus
MEDITERRANEAN SEA
CYPRUS
Antioch
SYRIA
Nicephorium
Sidon
Tyre
PHOENICIA
PALESTINE
Jerusalem
Gaugamela
MESOPOTAMIA
ASSYRIA
Euphrates R.
Tigris R.
Babylon
SYRIAN DESERT
ELBURZ MTS.
MEDIA
Ecbatana
Susa
Hecatompylus
KAVIR DESERT
Alexandria
Alexandropolis
BACTRIA
HINDU KUSH
Alexandria Eschate
Nicaea
Alexandria Prophthasia
Persepolis
PERSIA
PERSIAN GULF
Indus R.
INDIA
ARABIAN SEA
ARABIA
RED SEA
SINAI PENINSULA
Alexandria
Memphis
LIBYAN DESERT
EGYPT
Nile R.
N
0 500 kilometers
0 400 miles

Why did Alexander the Great establish Greek settlements in conquered territories?

From Allan Kownslar and Terry L. Smart, *People and Our World* (New York: Holt, Rinehart and Winston, 1981), p. 134.

Alexander, Conqueror of the World

DECISION CHART

ALEXANDER'S DECISION: WHAT SHOULD I DO ABOUT MY NEWLY CONQUERED PEOPLE?

CHOICES	CONSEQUENCES	YES	NO	DECISION (REASONING)
1. Allow each conquered area to keep its own culture (customs and traditions).				
2. Stamp out Middle Eastern and Oriental cultures. Force people to adopt Greek culture.				
3. Mix Greek culture together with the many cultures in my empire.				

"More Than An Eagle," Alexander the Great

Although the events and many of the characters in the playlet are historical, the speeches have been imagined in keeping with the events that history records.

For over four years Alexander, "Protector of Greece," King of Macedonia, and Pharaoh of Egypt, has led his army in conquests in Asia. Most recently he has defeated Darius II, the Persian king, who has been forced to retreat.

This play begins with Alexander's army outside the Persian Gates, a well-fortified pass defended by a Persian general. Taking this pass is a major objective of Alexander because it is the last fortification protecting Persepolis, capital of Persia.

Characters

Alexander	
Attalus	*Soldier in Alexander's army*
Gorgias	*Soldier in Alexander's army*
Tauron	*Soldier in Alexander's army*
Craterus	*Commander in Alexander's army*
Hephaestion	*Commander in Alexander's army, and one of Alexander's closest friends*
Peucestas	*Former bodyguard for Alexander who has recently been appointed governor*

Scene 1 Near the Persian Gates, just before dawn. Several soldiers are huddled together in the snow around a small campfire, awaiting the order to attack the Persian position.

Attalus I hate this fighting in the cold and snow! Why doesn't Alexander let his troops rest during the winter the way all the other generals do?

Tauron You know Alexander isn't like other generals. That's why we're so successful. No other general moves his forces so quickly. Before the enemy even hears that Alexander is coming, he's there fighting them.

Gorgias He's favored of the gods! Don't you remember the signs? I'll never forget watching the eclipse of the moon just before our big battle, and seeing Alexander offer sacrifices to the Earth, the Moon, and the Sun. And then the eagle led us to victory.

Attalus It will take more than an eagle to get us through this pass. You were in the fighting yesterday. You know it's impossible to move the Persians from their stronghold. We couldn't get into position before they were rolling stones down on us—stones that became giant snowballs to crush us.

Tauron That's why Alexander is moving most of the troops through another pass. He will attack the Persian army from the rear while we make another frontal attack.

Attalus But what if the prisoner who offered to guide him through the side pass was lying? What if it is a trap?

Gorgias The omens favor us.

Tauron Alexander knows how to question prisoners. He's able to get accurate information from them. He's never taken in by their tricks.

Attalus I still think it's risky, relying on the babbling of a prisoner. If the plan fails, the Persians could wipe us out. Don't forget, they outnumber us.

Tauron Here comes Craterus, our commander. Perhaps he has some news!

Craterus Are you ready, men, to move into battle the moment you hear the signal?

Tauron We're ready.

Gorgias We know the signal. The sound of a trumpet means that Alexander has crossed the pass and is attacking the Persians from the rear. We move immediately to attack the Persians from the front.

Attalus If Alexander had crossed the pass safely, the signal should have been given before now. What will we do if he's lost somewhere–

(He is interrupted by the sound of a trumpet blast far off in the distance.)

Craterus There's the signal! Begin the attack!

Scene 2 Inside the city of Persepolis. It is late afternoon of the same day. The attack has been successful. The Persians have fled from Persepolis. Alexander and Hephaestion are walking down the Hall of the Hundred Columns, in the Palace of the Persian Kings.

Hephaestion Alexander, your plan was brilliant. The Persian forces took to the hills when they saw they were surrounded on all sides. The battle was ours from the beginning.

Alexander The oracle was correct when it said that a Lycian would lead me into Persia. That prisoner was a Lycian! But we did run into a terrible snowstorm. I wasn't certain we could get in the proper position for the attack.

Hephaestion This city was certainly worth the effort. The soldiers report gold bullion, rich purple cloth, coins, mounds of jewels, and a gold throne beyond anything seen in Greece or Macedonia.

Alexander This is the treasure house of the entire Persian Empire! And our men moved here so quickly the Persians had no chance to carry off any of it.

Hephaestion It's hard to believe that we're in the same palace which Xerxes left when he invaded Greece one hundred and fifty years ago.

Alexander I'm amazed at how the Persian kings lived! Look at this gold throne! *(He climbs up to it and sits down.)*

Hephaestion You belong there, Alexander. From your father you inherited the right to be king of Macedonia and protector of the Greeks. You have conquered Egypt and Asia Minor. Now you will be king of all Asia!

Scene 3 It is six years since the battle of Persepolis. Alexander is now the undisputed master of the Persian Empire. His armies are on their way home. They have camped temporarily at a town called Susa, not far from the Persian Gulf. Gorgias, Tauron, and Attalus are resting near the camp.

Attalus What do you think Gorgias, will we ever see Greece again?

Gorgias The omens are not clear. Sometimes they seem to indicate that we will return home victorious. But at other times–*(He shakes his head)*.

Tauron We've been fighting for ten years. We've had many victories, but each victory just led to more battles. Always there was something else that Alexander wanted to conquer. I bet if we hadn't refused to follow Alexander further, we'd still be marching east.

Attalus I don't see the reason for all these conquests anyway. Alexander sets up Greek cities in all the conquered areas, but then he makes Persians the governors–the same Persians that he defeats in battle.

Gorgias Ssh–here comes Peucestas–dressed like a Persian as usual.

Attalus Look at those stupid trousers! Can you imagine any self-respecting Greek wearing such things?

Peucestas Greetings to you! Are you preparing for the celebration?

Gorgias What celebration?

Peucestas Haven't you heard? Alexander is holding a great feat to celebrate the conquest of the Persian Empire.

Gorgias That's good news! Will we be having athletic contests and games as at other celebrations?

Peucestas Alexander has planned for something even better than games. There will be a five-day wedding ceremony–according to the custom of the Persians. Alexander and Hephaestion will marry daughters of the Persian king and other officers are going to marry other royal Persian women. All the soldiers are encouraged to marry Persians. Those who are already married will receive wedding presents.

Attalus That sounds good! I despise the Persian manners and dress, but Persian women—that's something else! I know a beautiful Persian girl whom I will gladly marry!

Gorgias But why does the wedding ceremony have to be Persian style? We are Greeks—or Macedonians who have adopted Greek culture. I don't see why Alexander shows so much favor to Persians. Why does he wear Persian dress? Why does he appoint Persian rulers?

Peucestas Alexander is not just trying to promote Persian ways. Throughout all of Asia he's built Greek cities, so that the Greeks can instruct the Persians in Greek learning. But how can we Greeks teach the Persians when we don't understand their customs—or even their language?

Gorgias But doesn't Alexander believe that Greeks are superior?

Peucestas Alexander believes that Greek *learning* is superior. He tried to spread it throughout the empire. But he does not think that Greeks, as a people, are superior to all others. Remember that Alexander himself is Macedonian.

Tauron Then he really thinks Persians are equal to Greeks?

Peucestas It's more than just that. Alexander believes that all peoples everywhere should be joined together in harmony and brotherhood. He believes that we should not be divided into Greeks and barbarians [all non-Greeks], but should all be people of one world.

Attalus Well, I don't understand all this one world business. But one thing I do know—I'd better find that Persian girl quickly before some other Greek decides he wants to make a practical application of Greek and Persian unity.

1. What do you think were some of the reasons why Alexander was such a successful general?
2. Why did Alexander set up Greek towns in areas that he conquered?
3. Did Alexander think the Greeks were superior to other peoples? What did he think was superior?
4. Why did Alexander adopt Persian dress and appoint Persians to rule over the conquered areas?
5. What did Alexander do in an effort to unite all the peoples of his empire?

Alexander did not have the opportunity to put his ideas about world brotherhood into practice. In less than a year after the wedding ceremony he was dead. His empire disintegrated rapidly. One thing that survived his death, however, was the Greek civilization that he had introduced to non-Greeks throughout his empire. Alexander began the process of spreading Greek learning and culture throughout much of the non-Greek world. Because of this, Greek ideas survived even though the Greek city-states disappeared. Because of this, ancient Greek culture plays a vital role in our lives today.

From John M. Thompson and Kathleen Hedberg, *People and Civilization Teacher's Guide* (Lexington, Mass.: Ginn and Co., 1977), pp. 186-189.

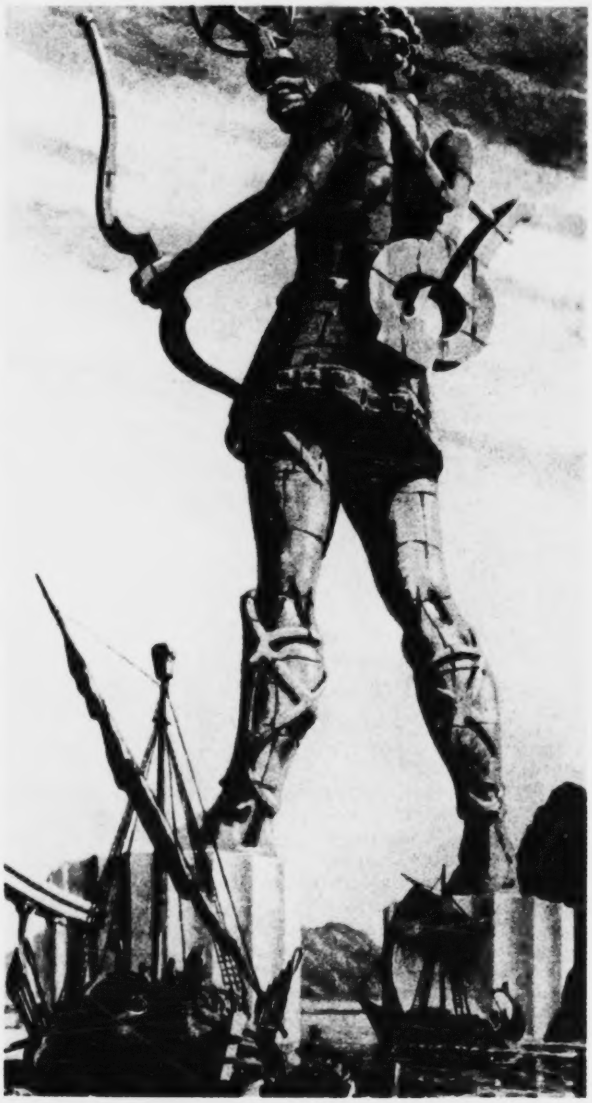
Welcome to Alexandria

Congratulations! You have been selected as winner of a scholarship to Alexandria, Egypt (center of the Hellenistic World). There you will go to the famous Museum, which is a center of learning for scientists and scholars throughout the Hellenistic world. If you look before you, you will see the famous Colossus of Rhodes...soon you will be walking in the streets of Alexandria.

Your guide begins to speak:

Guarding the harbor at Alexandria stands the famous lighthouse of Pharos. Into this picturesque harbor sail ships filled with Arabian spices, Chinese silks, Russian furs, and ivory, pearls, and raw cotton from India. Unlike the narrow alleys of ancient Athens, the planned streets of Alexandria are broad, well paved, and lighted at night. Unlike the unattractive homes of Athenians, the homes of wealthy Alexandrians are magnificent marble structures surrounded by beautiful gardens. Their mosaic floors, luxurious furniture, and the fine rugs are proof of great prosperity. The city had public baths and a system of supplying water by means of underground pipes. In the Alexandrian shops, glass blowers, linen weavers, perfume makers, and paper makers are always busy. Furthermore, throughout the Hellenistic world standard money and a banking system helped business.

A fortune has been spent on a government-owned research university called the Museum. The Museum includes a library with nearly half a million books, a lecture hall, laboratories, an astronomical observatory, and huge collections of plants and animals. Good salaries attract great scholars from many parts of the world to the Museum. The scholars have already translated into Greek such great literature as the Hebrew Old Testament. They have copied by hand the Greek classics, thus helping to save them for us.



the Colossus of Rhodes.

This bronze statue, which was built in honor of Apollo, was about the size of our country's Statue of Liberty.

From Nathaniel Platt and Muriel Jean Drummond, *Our World Through the Ages* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1967), p. 97, 100.

Hellenistic Honor Roll in Science and Mathematics

Archimedes	Mathematics	explained principle of lever, showed how pully worked invented the derrick
Aristarchus	Astronomy	concluded earth revolves around sun
Eratosthenes	Geography	figured earth's circumference within 200 miles, or 32 kilometers; made map complete with longitude and latitude of Asia, Africa, and Europe which accurately showed the three continents forming single land mass
Euclid	Mathematics	collected and organized all existing knowledge about geometry; created axioms, or fundamental rules, used in modern geometry
Hipparchus	Astronomy	created system of celestial mechanics to explain how heavenly bodies move
Ptolemy	Astronomy	developed mathematical model of Hipparchus' system of celestial mechanics

School of Philosophy

NAME	PHILOSOPHY	DESCRIPTION
Diogenes	Cynics	Belief that happiness comes from an indifference to wealth, power, and other refinements of life.
Zeno	Stoics	Belief that we must carry on despite life's misfortunes. (Such people may be heard to say there is nothing we can do about it anyway.)
Epicurus	Epicurians	There is no life after death. Enjoy life to the fullest. Don't overdo things because it will bring pain. Seek out all knowledge.

CYNIC

0	1	2	3	4	5
I am strongly against this philosophy			It depends		I strongly believe in this philosophy

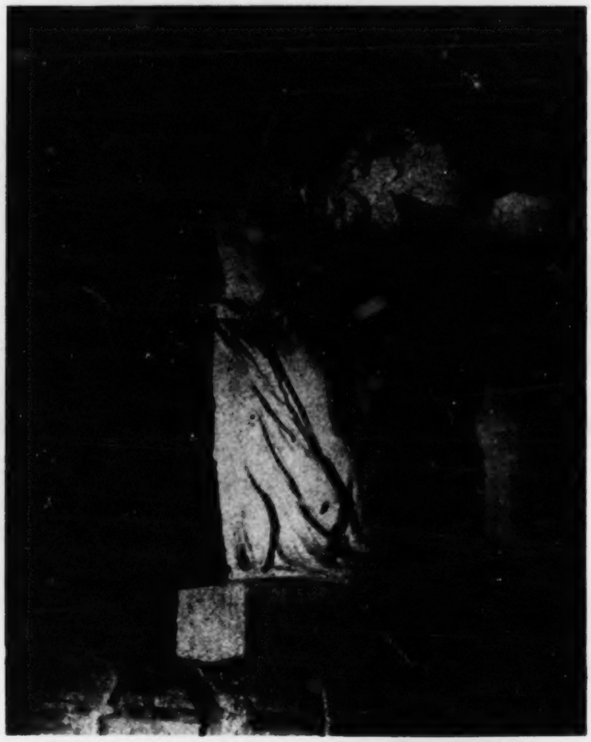
STOIC

0	1	2	3	4	5
I am strongly against this philosophy			It depends		I strongly believe in this philosophy

EPICURIAN

0	1	2	3	4	5
I am strongly against this philosophy			It depends		I strongly believe in this philosophy

Hellenistic Art Show

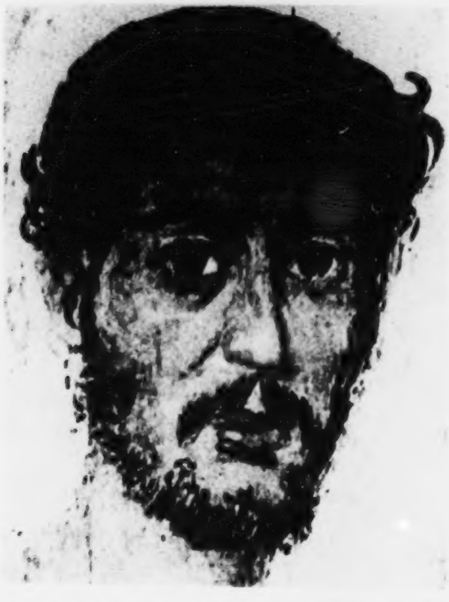


The Victory of Samothrace.

From Nathaniel Platt and Muriel Jean Drummond, *Our World Through the Ages* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1967), p. 99.

A Buddha with the head of the Greek god Apollo.

From T. Walter Wallbank, *Living World History* (Glenview, Ill.: Scott Foresman and Co., 1982), p. 208.



Portrait of a Greek-Egyptian.

From F. Kenneth Cox, et al., *Human Heritage: A World History* (Columbus, Ohio: Charles E. Merrill Publishing Co., 1981), p. 171.

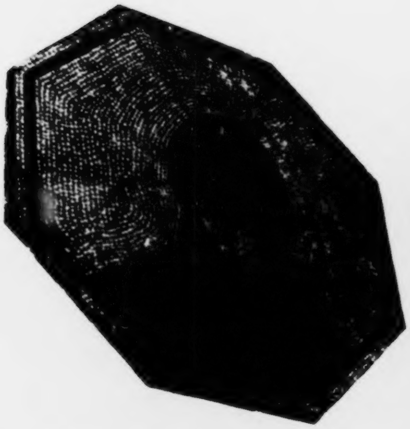
A Greek-Egyptian sphinx.

From F. Kenneth Cox, et al., *Human Heritage: A World History* (Columbus, Ohio: Charles E. Merrill Publishing Co., 1981), p. 168.

A Time Capsule from Rome

Imagine that the ancient Romans buried an enormous time capsule containing items describing life during that great divilization. If you opened such a time capsule and laid out the contents, you might find items similar to the ones below. (Some captions have been added to identify the items.)

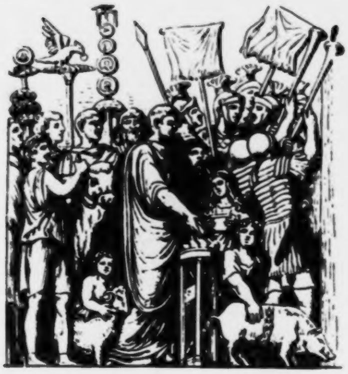
In your notebook make a list of hypothetical statements (guesses) about ancient Roman life based on the articles found in the capsule.



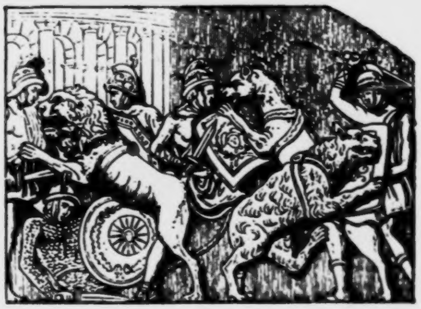
Mosaic pavement from Roman villa in England

Roman Forum: Civic center for elections and business meetings.

Marble bust of Emperor Augustus, who boasted of finding Rome a city of brick and leaving it a city of marble.



From the Arch of Constantine. The Emperor Trajan Performing a sacrifice of pigs, sheep, and oxen after his triumph.



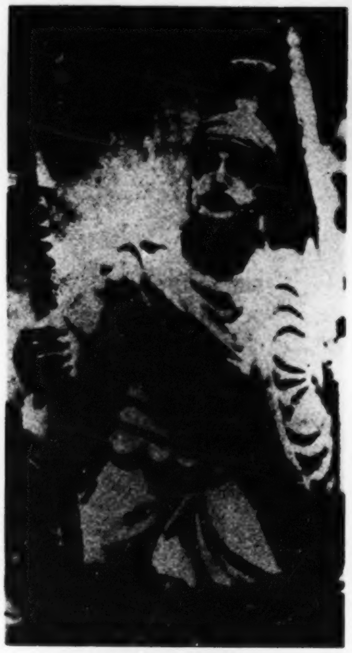
Roman gladiators fighting wild beasts.

From Nathaniel Platt and Muriel Jean Drummond, *Our World Through the Ages* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1967), pp. 113, 117, 119, 124, 128.

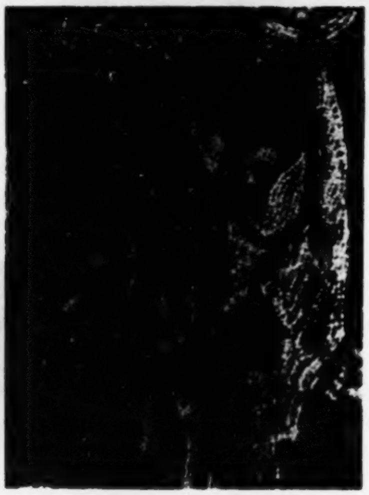
LATER GREEK	LATIN
A	A
B	B
Γ	C G

From Gerald Leinwand, *The Pageant of World History* (Boston: Allyn and Bacon, Inc., 1977), p. 64.

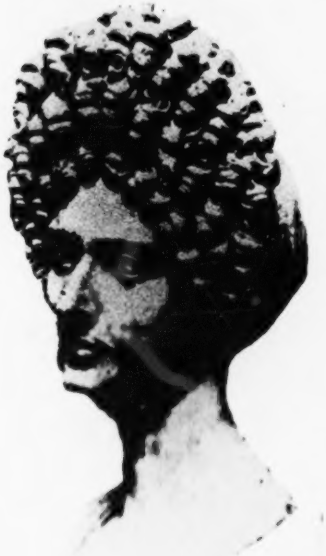
A litter used to carry a Patrician (upper-class person) in the streets.

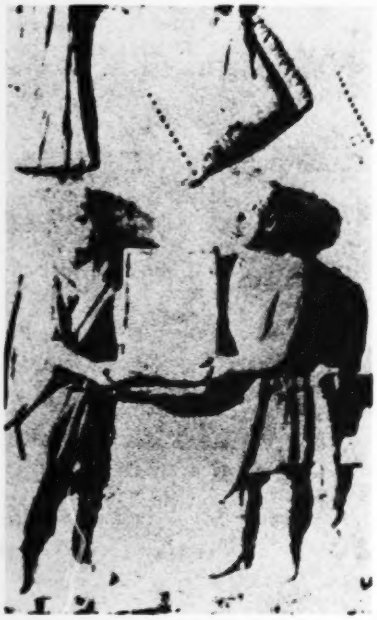


A Roman infantry man.

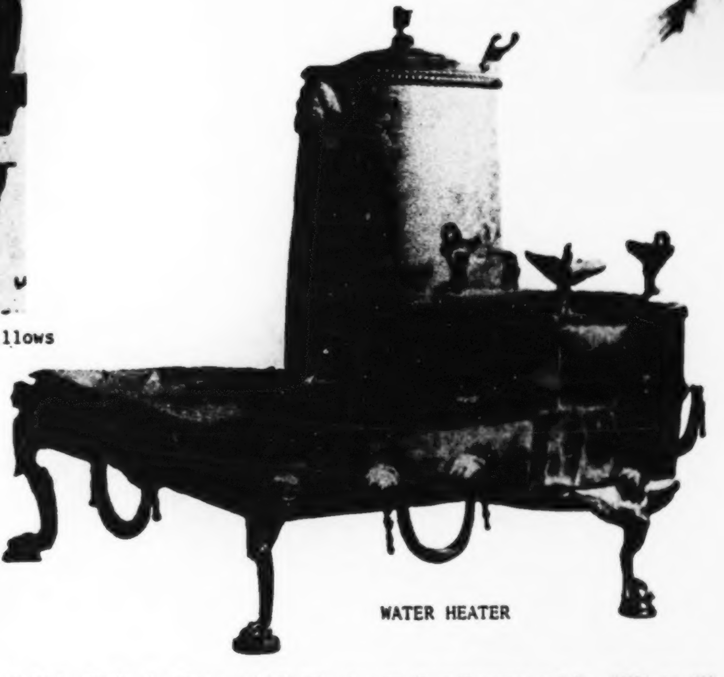


MOSAIC: Actors dress for play using Greek-style masks.





A Roman shopping center where pillows were sold.



WATER HEATER

From T. Walter Wallbank, *History and Life* (Glenview, Ill.: Scott Foresman and Co., 1982), pp. 109, 116, 117, 121.

From I, Claudius

Yes, I have often thought of re-writing the story of Troy in Latin for the benefit of our poorer citizens who cannot read Greek... I heard this account from Xenophon, a Greek who was quite a young man at this time. He was my father's staff-surgeon and had been much disgusted that my grandmother's physician had taken the case out of his hands. I have read scores of books. This one's Greek,it's part of Thucydides's history. Aristophanes's Flood? It's my favourite play...

There was a festival held at Naples, which is a Greek colony, and at the competition held there every five years for the best Greek comedy I submitted one that Germanicus had written, which I found among his papers after his death. It was called The Ambassadors and was written with considerable grace and wit somewhat in the style of Aristophanes. The plot was that two Greek brothers, one of whom was commander of his city's forces in a war against Persia, and the other a mercenary in the Persian service, happened to arrive at the same time as ambassadors to the court of a neutral kingdom, each asking the king for his military co-operation. The comic ending to the play was that the foolish king was convinced by both brothers. He sent his infantry to help the Persians and his cavalry to help the Greeks. Recalling that Germanicus on his visit to Athens, Alexandria and other famous Greek cities had worn Greek dress, I did the same at the Naples festival. I wore a cloak and high boots.

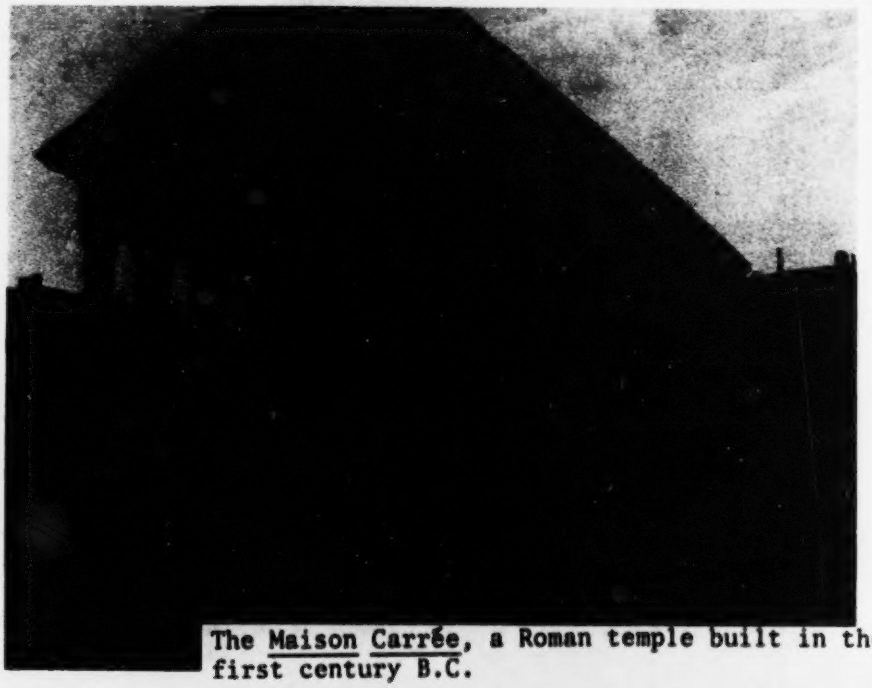
From Robert Graves, *Claudius the God* (New York: Random House, Inc., 1977), p. 143.

Greek and Roman Gods

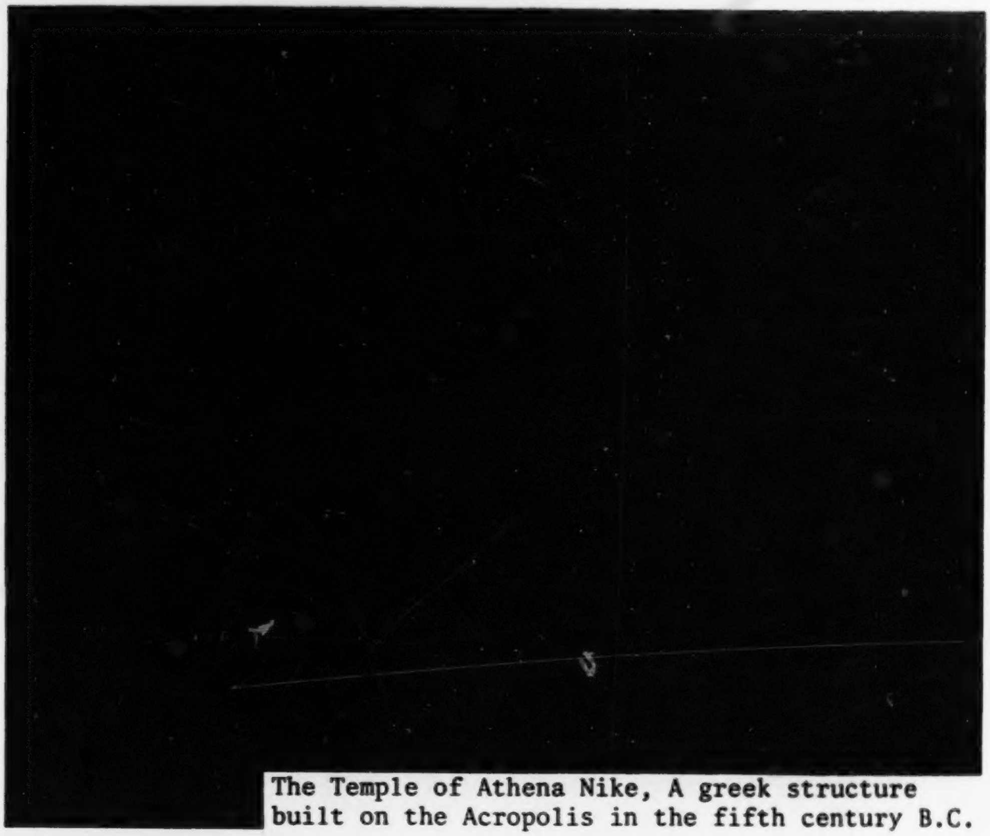
Greek Name	**Roman Name**	**Position**
Aphrodite	Venus	Goddess of love
Apollo	Apollo	God of music, poetry, and purity
Ares	Mars	God of war
Artemis	Diana	Goddess of hunting and childbirth
Asclepius	Aesculapius	God of healing
Athena	Minerva	Goddess of crafts, war, and wisdom
Cronus	Saturn	In Greek mythology, ruler of the Titans and father of Zeus; in Roman mythology, also the god of agriculture
Demeter	Ceres	Goddess of growing things
Dionysus	Bacchus	God of wine, fertility, and wild behavior
Eros	Cupid	God of love
Gaea	Terra	Symbol of the earth and mother and wife of Uranus
Hephaestus	Vulcan	Blacksmith for the gods and god of fire and metalworking
Hera	Juno	Protector of marriage and women. In Greek mythology, sister and wife of Zeus; in Roman mythology, wife of Jupiter
Hermes	Mercury	Messenger for the gods; god of commerce and science; and protector of travelers, thieves, and vagabonds
Hestia	Vesta	Goddess of the hearth
Hypnos	Somnus	God of sleep
Hades	Pluto	God of the underworld
Poseidon	Neptune	God of the sea. In Greek mythology, also god of earthquakes and horses
Rhea	Rhea	Wife and sister of Cronus
Uranus	Uranus	Son and husband of Gaea and father of the Titans
Zeus	Jupiter	Ruler of the gods

From Allan Kownslar and Terry L. Smart, *People and Our World* (New York: Holt, Rinehart and Winston, 1981), p. 149.

Rome Borrows from Greek Architects



The Maison Carrée, a Roman temple built in the first century B.C.



The Temple of Athena Nike, A greek structure built on the Acropolis in the fifth century B.C.

From Social Science Staff of the Educational Research Council of America, *Greek and Roman Civilization* (Boston: Allyn and Bacon, Inc., 1975), pp. 36, 93.

Roman Republic vs. the Government of the United States

THE GOVERNMENT OF THE UNITED STATES

THE CONSTITUTION

EXECUTIVE

Carries out laws and commands the armed forces.

The President

Elected by the people every four years. Appoints other officials.

LEGISLATIVE

Makes laws, votes taxes, declares war.

The Congress

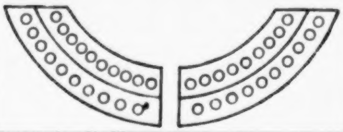
Elected by the people.

Senate

Two senators from each state, elected for six years.

House of Representatives

Each member is from a district, elected for two years.

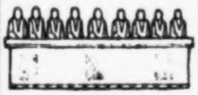


JUDICIAL

Says what laws mean and whether a law has been broken.

The Supreme Court and Other Federal Courts

Appointed by the president with agreement of the Senate.



THE GOVERNMENT OF THE ROMAN REPUBLIC

EXECUTIVE

Two Consuls

Elected yearly by voting men
Had almost kingly powers

Other Magistrates

Elected yearly by voting men
Helped the consuls with the day-to-day business of government

LEGISLATIVE

Senate

Included 300 members who served for life
Advised the consuls and proposed laws

Assemblies of the People

Included all citizens
Had power to declare war or to agree to peace terms

Tribunes of the People

Elected yearly (after 494 B.C.) by the Assembly
Protected the rights of the plebs

JUDICIAL

Praetors

Elected yearly by voting men
Acted as the judges of Rome

From Social Science Staff of the Educational Research Council of America, *The Growth of Civilization* (Boston: Allyn and Bacon, Inc., 1982), pp. 214, 240.

Spartacus

Spartacus, a Thracian by birth, who had once served as a soldier with the Romans but had since been a prisoner and sold for a gladiator and was in the gladiatorial training school at Capua, persuaded about seventy of his comrades to strike for their own freedom rather than for the amusement of spectators. They overcame the guards and ran away, arming themselves with clubs and daggers that they took from people on the roads,
many fugitive slaves and even some freemen from the fields joined Spartacus, and he plundered the neighboring country, having for sub-

After this still greater numbers flocked to Spartacus till his army numbered 70,000 men. For these he manufactured weapons and collected equipment. . . .

Spartacus marched on Rome with 120,000 foot [infantry], having burned all his useless material, killed all his prisoners, and butchered his pack animals in order to [hasten] his movement. . . . The consuls again met him in the country of Picenum. Here there was fought another great battle, and there was, too, another great defeat for the Romans.

Licinius Crassus assumed the praetorship and marched against Spartacus with six new legions.

Spartacus . . . invited Crassus to come to terms with him. When his proposals were rejected with scorn, he resolved to risk a battle, and as his cavalry had arrived he made a dash with his whole army through the lines of the besieging force and pushed on . . . with Crassus in pursuit. . . . Spartacus . . . brought his forces, which were even then very numerous, to close quarters with Crassus. The battle was long and bloody, as might have been expected with so many thousands of desperate men. Spartacus was wounded in the thigh with a spear and sank upon his knee, holding his shield in front of him and contending in this way against his assailants until he and the great mass of those with him were surrounded and slain. The remainder of his army was thrown into confusion and butchered in crowds. So great was the slaughter that it was impossible to count them. . . .

- Select the best title

a) Slavery in Rome
b) Spartacus in Chains
c) Gladiator For Freedom

- Use the letters A,B,C, to indicate which event happened first, second, and third.

___Spartacus kills prisoners he has taken

___Spartacus seeks a compromise with Rome

___Spartacus defeats large Roman Army

- Rome, although a republic

a) depended on strong leaders
b) was not a democracy
c) had difficulty solving its manpower problems

Adapted from Appian, *The Civil Wars*,. Vol. III of Appian, *Roman History*, [tranlated by Horace White] (Cambridge, Mass.: Howard University Press), pp. 215-223.

Roman Government under a Military Dictator

ROMAN GOVERNMENT UNDER A MILITARY DICTATOR

When a military dictator rules, the balance between the branches of government is destroyed.

MILITARY DICTATOR

Commanded army which was loyal to him.
Used his army to seize control of the government.
Remained in office until he retired or was overthrown or murdered.
Tribunes could not veto his orders.
There was no appeal to the Assembly from a dictator's commands.

EXECUTIVE	LEGISLATIVE	JUDICIAL
Magistrates	Senate Assembly Tribunes	Praetors

From Social Science Staff of the Educational Research Council of America, *The Greek and Roman Civilization* (Boston: Allyn and Bacon, Inc., 1975), p. 128.

Virgil: Pax Romana

The whole world prays in unison that your empire
may endure forever. . . .

The period 63 B.C. - 180 A.D. was known as the Pax Romana, a period of great prosperity and advancement. The Roman poet Virgil praises his ancestors...

When one beholds (Rome) and its spaciousness, it is not astonishing that all the habitable world is ruled by such a capital...Your possessions equal the sun's course...You do not rule within fixed boundaries, nor can anyone dictate the limits of your sway...Whatever any people produces can be found here, at all times and in abundance...Egypt, Sicily, and the civilized part of Africa are your farms, ships are continually coming and going...

The whole world prays in unison that your empire may endure forever...

But the most marvelous and admirable achievement of all, and the one deserving our fullest gratitude, is this...You alone of the imperial powers of history rule over men who are free. You have not assigned this or that region to this (tyrant) or that (autocrat).....But just as citizens in an individual city might (select officials), so you, whose city is the whole world, appoint governors to protect and provide for the governed, as if they were elective.

But the most praiseworthy feature of all is your generous idea of citizenship. All of your subjects (and this implies the whole world) you have divided into two parts: the better endowed and (the stronger), you have granted citizenship, the rest you govern as obedient subjects. ...Careers are open to talent...Rich and poor find contentment and profit in your system...

You have not put walls around your city, as if you were hiding it or avoiding your subjects.... The cities you filled with colonists; you introduced arts and crafts and established an orderly culture...Your military organization makes all others childish...Your soldiers and officers you train to prevail not only over the enemy but over themselves. The soldier lives under discipline daily, and none ever deserts the post assigned him.

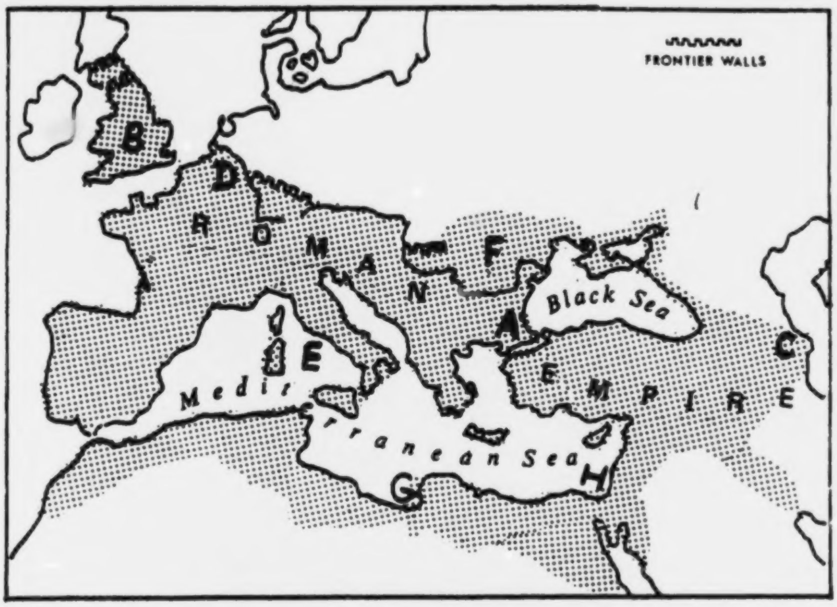
You have measured out the world, bridged rivers, cut roads through mountains, filled the wastes with posting stations...

Be all gods and their offspring invoked to grant that this empire and this city flourish forever and never cease until stones float upon the sea and trees (cease) to sprout.

Adapted from Moses Hadas, *A History of Rome from its Origins to 529 A.D.* (New York: Doubleday and Co., Inc., 1956), pp. 142-145, passium.

The Roman Emperors to Constantine

The boundaries of the Roman Empire spanned thousands of miles and three continents. On this page, in the passage next to each emperor's name, a geographical location (city, country, etc.) is underlined. In the space to the left of the emperor's name, write the letter on the map which indicates the geographical location underlined.



The Roman Empire at Its Greatest Extent

______ 1. **Augustus** (27 B.C.-14 A.D.). **From the Senate, Octavian accepted the title** *Augustus*, meaning "Sacred Majesty.' **Augustus** (*a*) **maintained peace,** (*b*) **stabilised the government,** (*c*) **reformed provincial administration,** (*d*) **established fair taxation,** (*e*) **developed trade and industry,** (*f*) **encouraged science, art, and literature, and** (*g*) **constructed many roads and** buildings. Augustus boasted, according to legend, that he transformed Rome from a city of brick to a city of marble.

During Augustus' reign, *Jesus* was born in the Roman province of Judea.

______ 2. **Claudius** (41-54 A.D.) established Roman authority in the southern part of Britain.

______ 3. **Vespasian** (69-79 A.D.) dispatched an army, led by his son Titus, to Palestine. Titus suppressed a Hebrew revolt, destroyed Jerusalem, and expelled the Jews from Palestine.

______ 4. **Trajan** (98-117 A.D.), through conquest, expanded the Empire to its greatest limits. His most important territorial acquisition was Dacia (Rumania).

______ 5. **Hadrian** (117-138 A.D.), to repel barbarians, built defensive walls in northern Britain and central Europe.

From Irving Gordon, *Review Text in World History* (New York: AMSCO School Publications, Inc., 1965), pp. 54-55.

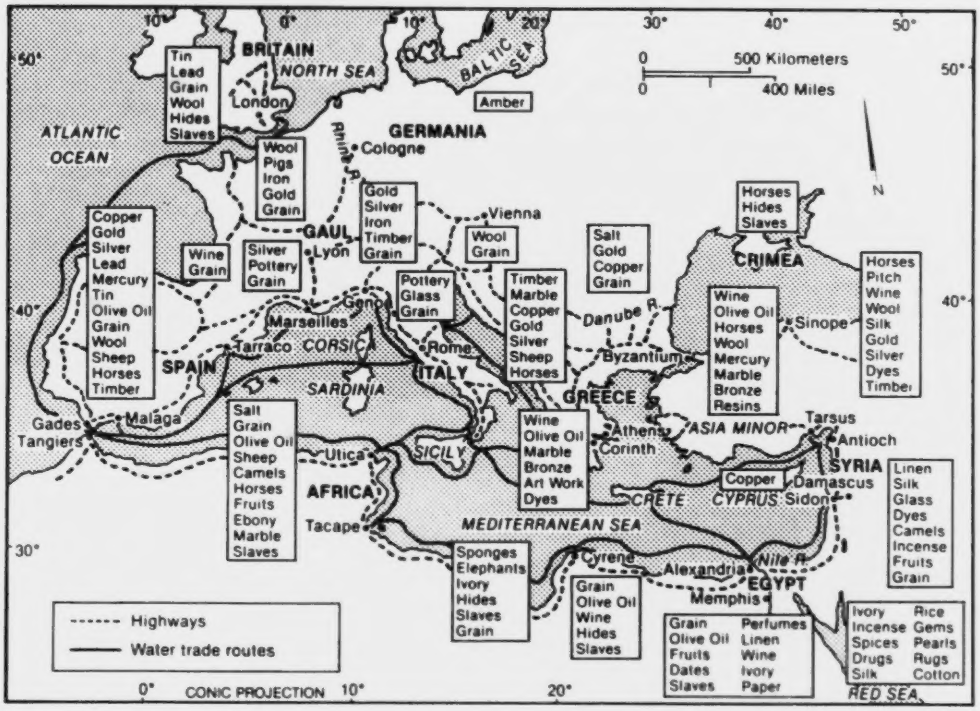
6. **Marcus Aurelius** (161-180 A.D.) was a conscientious ruler concerned with the people's welfare. He was also a Stoic philosopher who wrote a famous book, *Meditations*. His death marked the end of the Pax Romana (see page 56).

7. **Diocletian** (284-305 A.D.) became Emperor after a period of incompetent rule and internal strife. To simplify government, he divided the Empire into East and West—each portion administered separately. To prevent civil war, he established a system of succession to the throne. Nevertheless, his death led to renewed civil wars.

Diocletian was the last Roman Emperor who actively persecuted Christians (see page 71).

8. **Constantine** (312-337 A.D.) united the Empire by military force and moved his capital from Rome to *Constantinople* (formerly Byzantium). By the *Edict of Milan* (313 A.D.), he ended the persecution of Christians. Just before his death, Constantine himself was converted to Christianity.

Trade Routes in the Roman Empire


ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
MEDITERRANEAN SEA
RED SEA
BRITAIN
London
Tin
Lead
Grain
Wool
Hides
Slaves
GERMANIA
Cologne
Rhine R.
Amber
Wool
Pigs
Iron
Gold
Grain
GAUL
Lyon
Gold
Silver
Iron
Timber
Grain
Vienna
Wool
Grain
Wine
Grain
Silver
Pottery
Grain
Copper
Gold
Silver
Lead
Mercury
Tin
Olive Oil
Grain
Wool
Sheep
Horses
Timber
SPAIN
Tarraco
Gades
Malaga
Tangiers
Marseilles
Genoa
CORSICA
SARDINIA
Pottery
Glass
Grain
Rome
ITALY
Timber
Marble
Copper
Gold
Silver
Sheep
Horses
Danube R.
Salt
Gold
Copper
Grain
Byzantium
Horses
Hides
Slaves
CRIMEA
Wine
Olive Oil
Horses
Wool
Mercury
Marble
Bronze
Resins
Sinope
Horses
Pitch
Wine
Wool
Silk
Gold
Silver
Dyes
Timber
GREECE
Athens
Corinth
ASIA MINOR
Tarsus
Antioch
SYRIA
Damascus
Sidon
Linen
Silk
Glass
Dyes
Camels
Incense
Fruits
Grain
Copper
CYPRUS
CRETE
Salt
Grain
Olive Oil
Sheep
Camels
Horses
Fruits
Ebony
Marble
Slaves
Utica
AFRICA
Tacape
SICILY
Wine
Olive Oil
Marble
Bronze
Art Work
Dyes
Sponges
Elephants
Ivory
Hides
Slaves
Grain
Cyrene
Grain
Olive Oil
Wine
Hides
Slaves
Alexandria
Nile R.
EGYPT
Memphis
Grain
Olive Oil
Fruits
Dates
Slaves
Perfumes
Linen
Wine
Ivory
Paper
Ivory
Incense
Spices
Drugs
Silk
Rice
Gems
Pearls
Rugs
Cotton
0 500 Kilometers
0 400 Miles
N
------ Highways
—— Water trade routes
CONIC PROJECTION
0°
10°
20°
30°
40°
50°

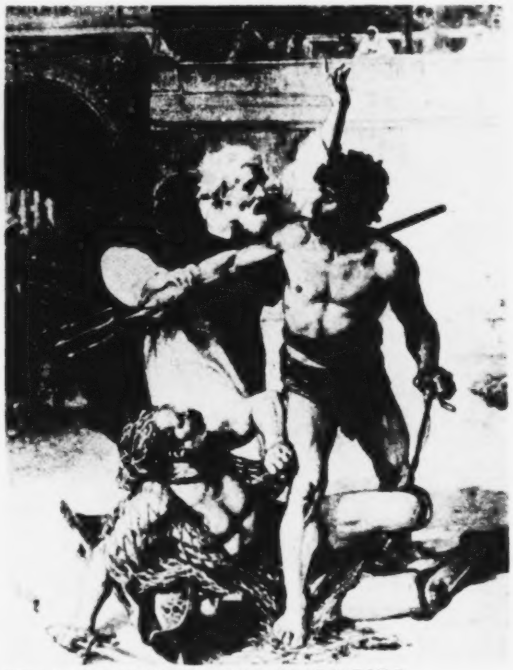
From Allan Kownslar and Terry L. Smart, *People and Our World* (New York: Holt, Rinehart and Winston, 1981), p. 24.

Gladiators at the Colosseum

The shows were announced several days in advance through posters naming the producer, the gladiators, and the types of fighting. Sometimes, the posters would advertise the comfort of an awning to protect spectators from the sun or the sprinkling of water to cool the air. The show opened with a practice fight with blunt weapons so that the gladiators could warm up. A trumpet call signaled the start of the real fighting, which was usually to the death. Contests involving more than two gladiators at a time were not frequent. Audiences preferred to watch duels. In most cases the similarly armed were matched against each other, but a popular duel was that between the Retiarius and a heavy-armed opponent. Gladiators who hung back in fear were driven into the arena with whips and hot irons. A fight usually ended in direct slaughter, but a fallen gladiator could signal an appeal for mercy by lifting up a finger. The producer of games would then turn to the crowd, which could vote for death with some kind of thumb gesture (*pollice verso*, usually translated "thumbs down"), or they could show appreciation for bravery and pardon him, possibly by waving handkerchiefs. The dispatched ones were tested with hot irons against pretended death. The bodies were then hooked and dragged from the arena.

From *Collier's Encyclopedia*, Vol. II (New York: Crowell Collier Educational Corp., 1968), p. 129.

From *Collier's Encyclopedia*, Vol. II (New York: Crowell Collier Educational Corp., 1968), p. 129.



THE LAST FIGHT OF THE GLADIATORS
Telemachus intervenes.

From *Compton's Encyclopedia*, Vol. 9 (New York: F.E. Compton Co., 1972), p. 133.

Would you like to have been a gladiator?

Do sports reflect the values of society?

Point-Counterpoint: Women's Rights

Today the Roman Senate is debating the Oppian Law which (except for religious festivals) prohibited women in Rome from wearing more than an ounce of gold, from wearing a multi-colored garment, and from riding a chariot. Originally the law was passed during a war to prevent spending on items other than those helpful to the war effort. The war has been over for 20 years and some senators have suggested that it be repealed.

Marcus Porcius Cato rises to speak against its repeal:

"Romans, if every married man had made sure that his own wife looked up to him and respected his authority, we should not have half this trouble with women. We have failed to control each woman individually, and we find ourselves losing courage before a group of them.

"Woman is a violent and uncontrolled animal. You must keep her on a tight rein. Women want total freedom. If you allow them to achieve complete quality with men, do you think they will be easier to live with? Not at all. Once they have achieved equality, they will be your masters."

Another public official, Lucius Valerius (loo'-shus vuh-lee'-ree-us), spoke in favor of repeal.

"Cato is wrong in stating that women make a public appearance on this occasion for the first time. The wives of the Romans have performed public services in the past. The prosperity following the Punic Wars has brought advantages to all classes of the community. Why should the women alone be made an exception? Why should men grudge them their ornaments and dress? Women cannot hold public offices or priesthoods, or gain triumphs in battle. They have no public occupations. What, then, can they do but devote their time to adornment and dress? Surely, then, men ought to let them have their own way in these matters."

How liberated were Roman women?
Was this a good beginning for the women's liberation movement?

From Bert Linder, *A World History* (Glenview: Ill.: Science Research Associates, 1980), pp. 75-76.

"Dear Abby" Roman Style

My name is Ovid. Most of you come here today to hear my advice to lovers. Take heed:

To capture a woman's love...

Just play whatever part she'd have you play:
Like what she likes, decry what she decries,
Say what she says, deny what she denies.
Laugh when she laughs. She weeps? Be sure you weep.
Let her dictate the rules your face must keep.

Don't judge a woman by candlelight, it's deceptive. If you really want to know what she's like, look at her by daylight, and when you're sober. . . .

Tell her how you are pining for her; do everything you know to win her over. She will believe you fast enough. Every woman thinks herself attractive; even the plainest is satisfied with the charms she deems that she possesses. . . .

Tears, too, are a mighty useful resource in the matter of love. They would melt a diamond. Make a point, therefore, of letting your mistress see your face all wet with tears. Howbeit, if you cannot manage to squeeze out any tears—and they won't always flow just when you want them to—put your finger in your eyes.

To the woman out to capture a man....

If you want to retain your good looks, you must restrain your temper. . . . Rage puffs out the face [and] gorges the veins with blood. . . . If any of you women looked at yourselves in the glass when you were in a raging temper, you wouldn't know yourselves, not one of you! Another thing, just as unbecoming, is pride. You must have a soft, appealing expression if you want to attract a lover. . . .

Your first preoccupation, my dears, should be your manners. When a woman's manners are good, she never fails to attract. Manners indeed are more than half the battle. Time will lay waste your beauty, and your pretty face will be lined with wrinkles. The day will come when you will be sorry you looked at yourself in the mirror, and regret for your vanished beauty will bring you still more wrinkles. But a good disposition is a virtue in itself, and it is lasting; the burden of the years cannot depress it, and love that is founded on it endures to the end.

How would you rate Ovid's advice?

Would Ovid be a suitable replacement for "Dear Abby"?

Adapted from Marvin Perry, *Man's Unfinished Journey* (Atlanta, Ga.: Houghton Mifflin, 1978), pp. 91-92.

Dear Visitor:

You are cordially invited to attend a dinner party at the house of Trimalchio, a wealthy freed slave. The year is 54 A.D.

Here is one account of the party.

We went into the bath. We stayed till we ran with sweat, and then at once passed through into the cold water. Trimalchio was now anointed all over and rubbed down, not with towels, but with blankets of the softest wool. Three masseurs sat there drinking Falernian wine under his eyes. . . .

Then he was rolled up in a scarlet woolen coat and put in a litter. Four runners decked with medals went before him. . . . As he was being driven off, a musician with a tiny pair of pipes arrived, and played the whole way as though he were whispering secrets in his ear.

We followed, lost in wonder, and came with Agamemnon to the door. A notice was fastened on the doorpost: "No slave to go out of doors except by the master's orders. Penalty, one hundred stripes." Just at the entrance stood a porter in green clothes, with a cherry-colored belt, shelling peas in a silver dish. A golden cage hung in the doorway, and a spotted magpie in it greeted visitors. . . . I also observed a company of runners practicing in the gallery under a trainer, and in a corner I saw a large cupboard containing a tiny shrine wherein were silver house gods, and a marble image of Venus, and a large golden box, where, they told me, Trimalchio's first beard was laid up. . . .

We tried to get into the dining room, when one of the slaves, who was entrusted with this duty, cried, "Right foot first!" For a moment we were naturally nervous, for fear any of us had broken the rule in crossing the threshold. But just as we were all taking a step with the right foot together, a slave stripped for flogging fell at our feet, and began to implore us to save him from punishment. It was no great sin which had put him in such peril; he had lost the steward's clothes in the bath, and the whole lot were scarcely worth ten sesterces. So we drew back our right feet and begged the steward, who sat counting gold pieces in the hall, to let the slave off. He looked up haughtily, and said, "It is not the loss I mind so much as the villain's carelessness. He lost my dinner dress. . . . Well, well, I make you a present of the fellow.". . .

At last then we sat down, and boys from Alexandria poured water cooled with snow over our hands. Others followed and knelt down at our feet and proceeded with great skill to pare our hangnails. Even this unpleasant duty did not silence them, but they kept singing at their work.

We complimented our host on his arrangements. "Mars loves a fair field," said he, "and so I gave orders that everyone should have a separate table. In that way these filthy slaves will not make us so hot by crowding past us."

"Now," said Trimalchio, "let us have dinner. This is sauce for the dinner." As he spoke, four dancers ran up in time with the music and took off the top part of the dish. Then we saw in the well of it fat fowls and sows' bellies. . . . They let a spiced sauce run from their wineskins over the fishes. . . . We all took up the clapping which the slaves started, and attacked these delicacies with hearty laughter. Trimalchio was delighted with the trick he had played us, and said, "Now, carver." The man came up at once and, making flourishes in time with the music, pulled the dish to pieces; you would have said that a gladiator in a chariot was fighting to the accompaniment of a water organ. . . .

I was now unable to eat any more, so I turned to my neighbor to get as much news as possible. I began to seek for farfetched stories, and to inquire who the woman was who kept running about everywhere. "She is Trimalchio's wife Fortunata," he said, "and she counts her money by the bushel. And what was she a little while ago? You will pardon me if I say that you would not have taken a piece of bread from her hand. Now without why or wherefore she is queen of heaven, and Trimalchio's all in all. In fact, if she tells him that it is dark at high noon, he will believe it. He is so enormously rich that he does not know himself what he has; but this lynx-eyed woman has a plan for everything, even where you would not think it. She is temperate, sober, and prudent, but she has a nasty tongue, and henpecks him. . .

He had bees brought from Athens to give him Attic honey on the premises. . . . Within the last few days, I may say, he has written for a cargo of mushroom spawn from India. . .

How does this banquet compare to dinner parties you've attended? Would you like to be invited to such a party?

From Petronius, *Satyricon* [Michael Heseltin, trans.] (Cambridge, Mass.: Harvard University Press), pp. 41-59, cited in Sidney Eisen and Maurice Filler, *The Human Adventure*, Vol. I (New York: Harcourt, Brace and World, 1964), pp. 71-74.

Sermon on the Mount

PASSAGE 1

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

PASSAGE 2

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness's sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

From *The Bible*, King James Version, 1611. Matthew, chapter 5, verses 3-12, 38-41, 43-44.

Dealing with Dissenters

The Emperor Trajan presented the following problem to his advisory council:

> *"Christianity threatens the existence of the Empire. Rather than giving their loyalty to me, they only accept the teachings of Jesus. Furthermore, they refuse to fight for Rome, claiming that it goes against their religion. The religion gains large numbers of converts each day."*

The United States faced problems with dissenters during several of its wars. How should our government deal with similar problems in the future?

1.	2.	3.	4.
Suggestions for dealing with dissenters.	Anticipated results if we follow this suggestion.	Why I am in favor of this suggestion.	Why I am against this suggestion.

- What evidence does Trajan offer to convince his advisory council that Christians represent a threat to Rome?

- How does our government provide for religious freedom? Is freedom of religion limited? If so, how?

Roman Treatment of Christians

TO: The Emperor Trajan
FROM: Pliny the Younger (Governor of a Roman province)

...The method I have observed toward those who have been denounced to me as Christians is this; I interrogated them whether they were Christians; if they confessed it, I repeated the question twice again, adding the threat of capital punishment; if they still persevered, I ordered them to be executed. For whatever the nature of obstinacy deserved chastisement (punishment).

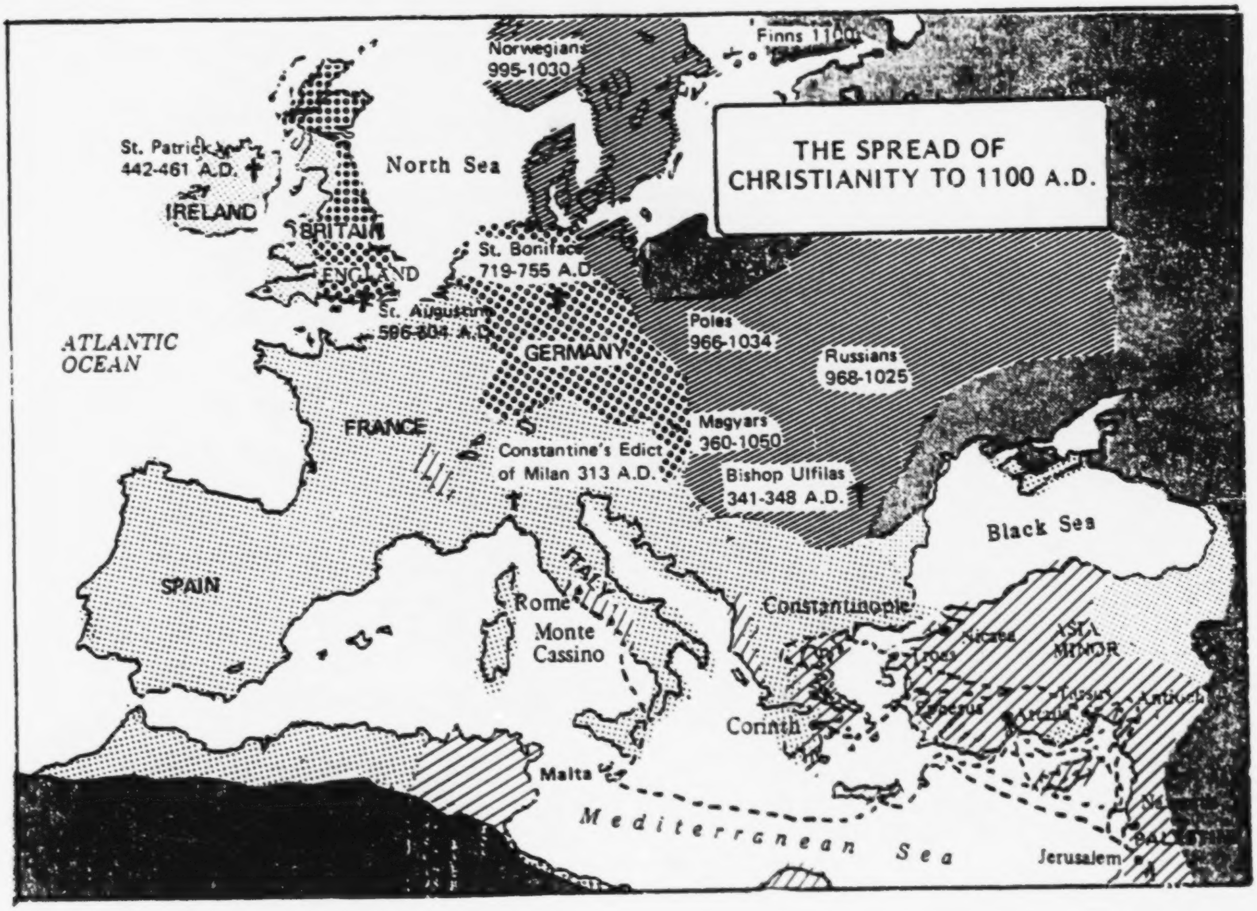
A (poster) was put up, without any signature, accusing a large number of persons by name (of being Christian). I ordered those who denied they were, or had ever been, Christians, pray to the gods and to your picture and finally curse Christ -- these people were then released.

FROM: The Emperor Trajan
TO: Pliny the Younger

The method I have pursued, my dear Pliny, in sifting the cases of those denounced to you as Christians is extremely proper. It is not possible to lay down any general rule which can be applied as the fixed standard in all cases of this nature. No search should be made for these people; when they are denounced and found guilty they must be punished, with the restriction, however, that when the party denies himself to be a Christian and shall give proof that he is not (that is, by adoring our gods), he shall be pardoned on the ground of repentance, even though he may have formerly incurred suspicion. Informations without the accuser's name subscribed (affixed) must not be admitted in evidence against anyone, as it is introducing a very dangerous precedent and is by no means aggreable to the spirit of the age.

From Sidney Eisen and Maurice Filler, *The Human Adventure*, Vol. I (New York: Harcourt, Brace and World, 1964), pp. 81-82.

Spread of Christianity


THE SPREAD OF CHRISTIANITY TO 1100 A.D.
Norwegians 995-1030
Finns 1100
St. Patrick 442-461 A.D.
IRELAND
North Sea
BRITAIN
ENGLAND
St. Augustine 596-604 A.D.
St. Boniface 719-755 A.D.
ATLANTIC OCEAN
GERMANY
Poles 966-1034
Russians 968-1025
FRANCE
Magyars 360-1050
Constantine's Edict of Milan 313 A.D.
Bishop Ulfilas 341-348 A.D.
Black Sea
SPAIN
ITALY
Rome
Monte Cassino
Constantinople
Nicaea
Troas
ASIA MINOR
Ephesus
Tarsus
Corinth
Malta
Mediterranean Sea
Jerusalem

KEY

▨ To 200 A.D.

░ 200-400 A.D.

▩ 400-800 A.D.

▧ 800-1100 A.D.

- - - Journeys of St. Paul

From T. Walter Wallbank, *History and Life* (Glenview, Ill.: Scott Foresman and Co., 1982), p. 139.

The Reasons for the Decline of the Roman Empire

Global Times

476 A.D.

The Roman Empire is Dead

Barbarian Invasions Provide the Knockout Punch
Roman Citizens and Leaders Not Surprised

Decline of the Roman Empire

- The decline of Rome was natural and unavoidable, the effect of much greatness. Prosperity led to decay, the causes of destruction multiplied with the extent of conquest; We should be more surprised that the Empire did not collapse sooner.

  -Edward Gibbon

- Poor technical knowledge created a need for slavery. Herein lies the real cause of the decline and fall of the Roman Empire.

  - F.W. Walbane

- With a shortage of manpower and increasing poverty the Roman Empire in the West could not prevent decay from within or invasion from without.

  -A.E.R. Book

- The loss of economic freedom, even more than the loss of political freedom which had such disastrous results upon private initiative finally undermined the Greco-Roman Empire.

  -W.L. Westerman

- Behind all such causes of Rome's disintegration was the fact that the people who built Rome had given way to a different race.

  -Tenney Frank

- An important cause of the decline and fall of Rome was the absence of any means of peaceful reform.

  -W.E. Hertland

- Decline occurred because the educated classes were absorbed by the masses. Then followed a simplification of political, social, economic and intellectual functions which we call the barbarization of the ancient world.

  -André Piganiol

Adapted from Donald Kagan, ***The Decline and Fall of the Roman Empire*** **(Boston: D.C. Heath, 1962), pp. 11-12.**

Our Inheritance from Rome

Looking back, the legacy of the Roman Empire to the world has been a rich one. If one were to picture some of the more lasting contributions it might look something like this. Rate each contribution 1 to 6 (1 being most significant, 6 being least significant).

LAW

According to natural law, all men are equal.

Ignorance of the law does not excuse.

The principles of law are these: to live uprightly, not to injure another man, to give every man his due.*

No one is compelled to defend a cause against his will.

Liberty is a possession on which no evaluation can be placed.

No one suffers a penalty for what he thinks.

. . . every individual is subjected to treatment in accordance with his own action and no one . . . [inherits] the guilt of another.

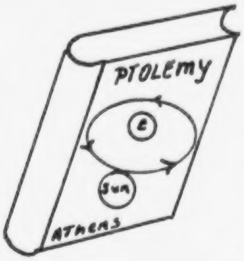
In inflicting penalties, the age and inexperience of the guilty party must be taken into account.

The burden of proof is upon the party [accusing], not on the party denying.

The credibility of witnesses should be carefully weighed [in judging their testimony]. . . . [One should take into account] whether [a witness'] life is honorable and blameless or on the contrary he is a man branded with public disgrace, . . . whether he is hostile to the party against whom he bears testimony or friendly to the party for whom he gives his testimony.

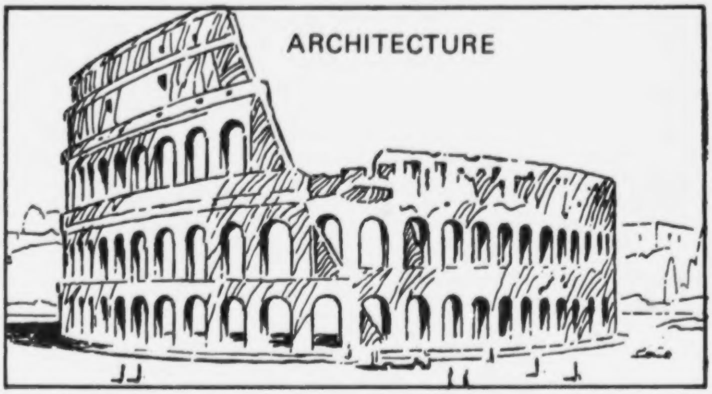
A father is not a competent witness for a son, nor a son for a father.

If some of the witnesses contradict the others, even though they are a minority [they may] be believed, . . . for it is not to numbers that one must look, but to the sincere credibility of the witnesses and to the testimony in which the light of truth most probably resides.



SCIENCE

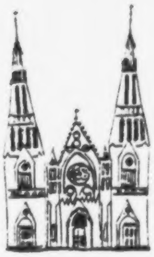
Adapted from Marvin Perry, *Man's Unfinished Journey* (Atlanta, Ga.: Houghton Mifflin, 1978), pp. 91-92.



Ruins of the Colosseum in Rome

From Irving Gordon, *Review Text in World History* (New York: AMSCO School Publications, Inc., 1965), p. 57.

RELIGION



LITERATURE

LATER-GREEK	LATIN
Α	A
Β	B
Γ	C G

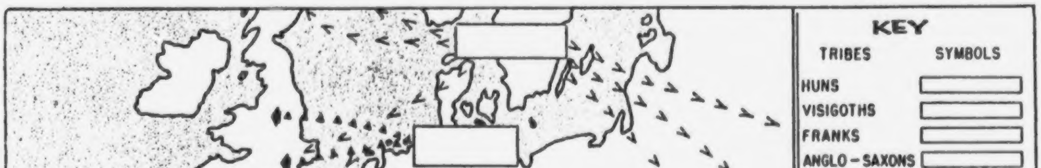
From Gerald Leinwand, *The Pageant of World History* (Boston: Allyn and Bacon, Inc., 1977), p. 64.

Barbarian Invasions

The early barbarian invaders moved into Western and Southern Europe in order to find new and better homes and to escape the Huns, a fierce tribe from Eastern Europe. Later invaders moved into the more northern and eastern parts of Europe. The Visigoths sacked Rome in 410 AD and pushed on into Spain. The Franks crossed the Rhine and set up a kingdom in Gaul (France). The Vandals crossed over into North Africa. The Angles and Saxons conquered southwestern Britain and settled there. The Northmen raided far and wide from the 8th to the 10th centuries, causing much destruction, but also stimulating trade. Settlements of the Northmen were made in Normandy, Scandinavia, Finland, Iceland, Greenland, Britain, and Russia.

The map below shows the invasion and migration routes of several important Germanic tribes. Each tribe's movement is indicated by a different kind of line. Based on the reading above complete the excercise which follows:

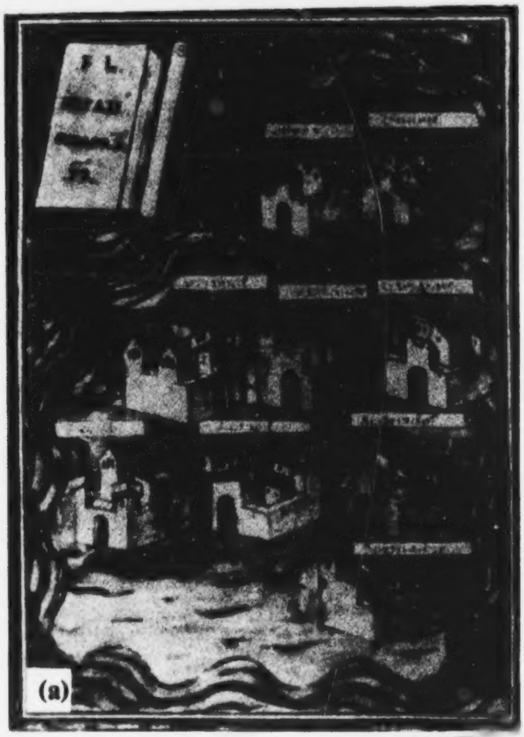
- Complete the key in the upper right-hand corner by showing the symbol used to indicate the migration or invasion route of each of the six peoples listed.
- Place the name of each tribe in the proper box (or boxes) on the map itself.
- Label the following large bodies of water: Atlantic Ocean, North Sea, Mediterranean Sea.
- Label the following regions and countries: England, Spain, Gaul, Normandy.



From Philip L. Groisser, *Map Workshop in World History* (New York: Oxford Book Co., 1963), pp. 16-17.

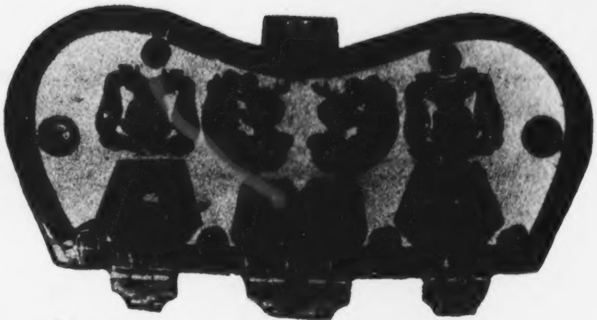
Germanic Daily Life

Today we still have some remains of these Germanic tribes.



(a)

(d)

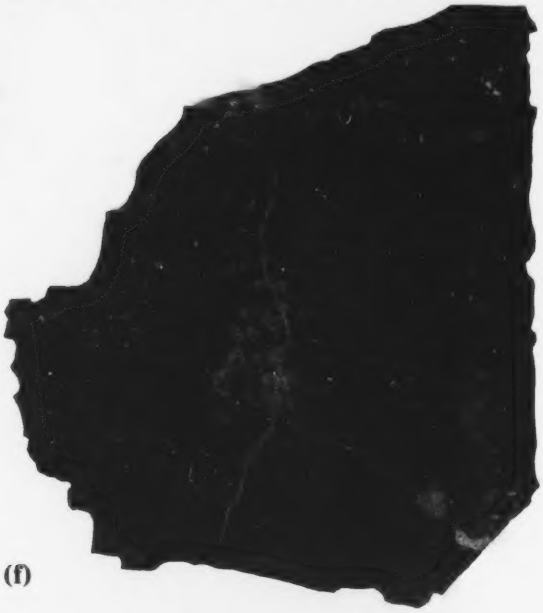


(e)

From Nathaniel Platt and Muriel Jean Drummond, *Our World Through the Ages* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1967), p. 155.

(b)

(c)



(f)

From T. Walter Wallbank, *History and Life* (Glenview, Ill.: Scott Foresman and Co., 1982), pp. 142, 143, 144.

What Charlemagne Was Really Like

The most famous king of the Middle Ages was Charlemagne. Below you will read a description of him written by his best friend, Einhardt.

> *He made friends easily, clung to them persistently, and cherished those with whom he had such ties. He was so careful of the training of his sons and daughters that he never took his meals without them when he was at home...Although his daughters were very handsome and he loved them very dearly, he was never willing to marry any of them, but kept them all at home until his death, saying that he could not dispense with their company.*
>
> *He liked foreigners and took great pains to protect them. There were many of them, both in the palace and the kingdom, but he was not very disturbed by them...*
>
> *Charles was large and strong (6 foot 8 inches). The upper part of his head was round, his eyes very large and animated, nose a little long, hair fair, and face laughing and merry. Thus his appearance was always stately and dignified, whether he was standing or sitting, although his neck was thick and somewhat short and his belly rather prominent. His step was firm, his whole carriage manly, and his voice clear, but not so strong as his size led one to expect...*
>
> *He used to wear the national, that is to say the Frank, dress: next to his skin a linen shirt and linen breeches and above these a tunic fringed with silk, while hose fastened by bands covered his lower limbs, and shoes his feet; and he protected his shoulders and chest in winter by a close fitting coat of otter or marten skins. Over all he flung a blue cloak, and he always had a sword girt about him, usually one with a gold and silver hilt and belt; he sometimes carried a jeweled sword, but only on great feast days or at the reception of ambassadors from foreign nations.*
>
> *Charles never ate or drank too much for he hated drunkenness in anybody, much more in himself and those of his household. He very rarely gave entertainments, only on great feast days, and then to large numbers of people. His meals ordinarily consisted of four courses, not counting the roast, which his huntsmen used to bring in on the spit; he was more fond of this than of any other dish. While at table, he listened to reading or music. The subjects of the readings were the stories and deeds of olden time: he was fond, too, of St. Augustine's books, and especially of the one entitled The City of God...*
>
> *Charles had the gift of ready and fluent speech, and could express himself with the utmost clearness. He studied foreign languages and in particular was such a master of Latin that he could speak it as well as his native tongue; but he could understand Greek better than he could speak it...He studied liberal arts, held those who taught them in great esteemm and conferred great honors upon them...The King spent much time studying rhetoric, dialectics, and especially astronomy; he learned to reckon, and used to investigate the motions of the heavenly bodies most curiously, with an intelligent scrutiny. He also tried to write, and used to keep tablets and blanks in bed under his pillow. However, because he began his efforts late in life, he did not succeed.*
>
> *He was devoted to Christianity, which had been instilled into him from infancy...*
>
> *He believed strongly in (aiding) the poor, through what the Greeks call alms, (charity), so much so that he not only made a point of giving in his own country and his own kingdom, but, when he discovered that there were Christians living in poverty in Syria, Egypt, and Africa, at Jerusalem, Alexandria, and Carthage, he sent money over the seas to them.*

From Sydney Eisen and M. Filler, *The Human Adventure* (New York: Harcourt, Brace and World, Inc., 1964), pp. 96-98.

Europe: The Ninth and Tenth Centuries

A news reporter covering the European scene might have filed this report (actually written by an historian) about Europe in the 9th century:

> *The night of the ninth century...People scattered and without guidance. The Barbarians have broken through the barriers. The Saracen (Arab) invasions have spread in successive waves over the South. The Hungarians swarm over the Eastern provinces. "These strangers," sacked town and villiage, and laid waste the fields. They burned down the churches and then departed with a crowd of captives.*
>
> *The wealthy town of Autun is all but overgrown with weeds. "Where once were prosperous towns, wild animals now roam..."*
>
> *And Paris? "full of wealth and glory, famed for her fertile lands, is now but a heap of ashes."*
>
> *In the little country villages the houses curmble to dust...*
>
> *Powerless to resist the invaders, many men-at-arms join them. They plunder together, and as there is no longer any supreme authority, private quarrels, of man against district, break out, are multiplied, and are never ending. "And three men cannot meet two without putting them to death." Private wars become common. "In the absence of central authority the stronger break out into violence." "Men destroy one another like the fishes of the sea"...*
>
> *There is no longer any trade, only unceasing terror. Fearful men put up buildings of wood only. Architecture is no more.*
>
> *The ties which untied the country are no longer down. Society has no longer any government.*

From Frantz Funck-Brentano, *The Middle Ages [Translated by E. O'Neill]* (London: Heinemann, 1922), pp. 1-3 as cited in Bernard Feder Viewpoints in World History (New York: American Book Co., 1968), pp. 53-54.

Homage Oath of John of Toul

I, John of Toul, make known that I am the vassal of the Lady Beatrice, Countess of Troyes, and of her son, Theobald, Count of Champagne, against every creature, living or dead, saving my allegiance to Lord Enjorand of Coucy, Lord John of Arcis, and the Count of Grandpré. If it should happen that the Count of Grandpré should be at war with the Countess and Count of Champagne on his own quarrel, I will aid the Count of Grandpré in my own person, and will send to the Count and the Countess of Champagne the knights whose service I owe to them for the fief which I hold of them. But if the Count of Grandpré shall make war on the Countess and the Count of Champagne on behalf of his friends and not in his own quarrel, I will aid in my own person the Countess and Count of Champagne, and will send one knight to the Count of Grandpré for the service I owe him for the fief which I hold of him, but I will not go myself into the territory of the Count of Grandpré to make war on him.

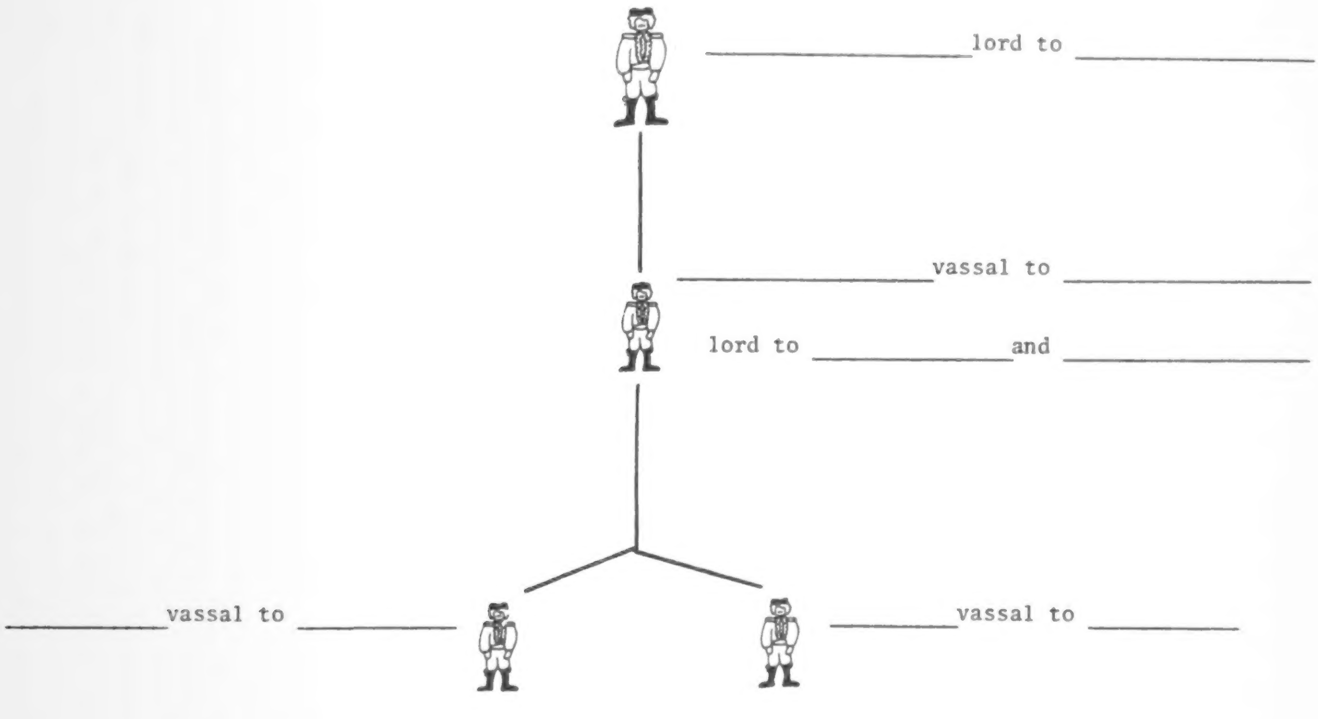
OBLIGATIONS TO COUNT OF GRANDPRÉ	OBLIGATIONS TO COUNT OF CHAMPAGNE
1 ______________________	1 ______________________
2 ______________________	2 ______________________
3 ______________________	3 ______________________
Signature ______________	Signature ______________

From James Hanscom, Leon Hellerman and Ronald Posner, *Voices of the Past* (New York: Macmillan Co., 1967), pp. 20-21.

The Feudal Arrangement

Charles is a warrior living in 10th century Europe. He has many lands and several villages. His own peasants work some of his lands, giving him part of the crop and performing other services for him. But he gives two other warriors, Otto and Louis, the right to use other parts of his lands. These warriors have sworn that they will always be loyal to him. If another warrior should ever attack Charles, he can call on Otto and Louis for military aid. He has also agreed to protect Otto and Louis if they should ever have difficulties and need military aid.

If a very powerful warrior were to attack Charles, Otto, or Louis, Charles knows that he could call on Henry, a warrior living in a nearby castle, for support. This is because Henry has agreed that he will always protect Charles. In return Charles has sworn that he will always be loyal to Henry, and will help Henry whenever he needs help.



____________ lord to ____________
____________ vassal to ____________
lord to ____________ and ____________
____________ vassal to ____________
____________ vassal to ____________

Adapted from John M. Thompson and Kathleen Hedberg, *People and Civilization* Teacher's Guide (Lexington, Mass.: Ginn and Co., 1977), pp. 198-199.

The Vassal's Decision: A Role Play

Procedures

The characters in this role play are not historical figures, and the situation in which you will be involved is an imaginary one. However, it accurately presents the conflicts between personal feelings and loyalty that often existed in feudal Japan. As you take part in this role play, try to put yourself in the situation and act the way someone living in a feudal society would act.

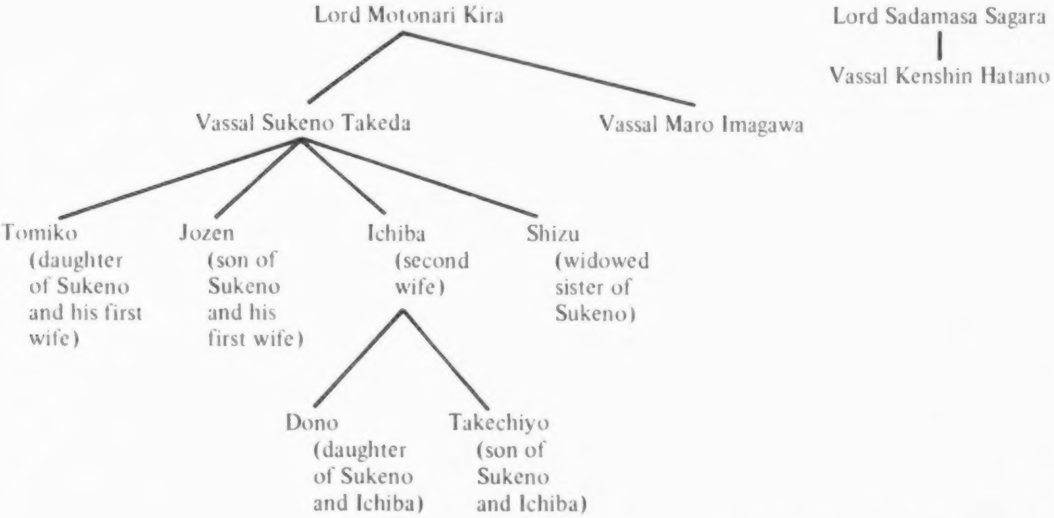
You will prepare to take part in a meeting which will determine the future of the Takeda family after the death of Sukeno. The steps to follow are:

1. Your teacher will divide you into ten groups. Each group will be assigned the role of one person. These people are:

Lord Motonari Kira	
Maro Imagawa	*Vassal of Lord Motonari Kira*
Sukeno Takeda	*Vassal of Lord Motonari Kira*
Tomiko	*Oldest daughter of Sukeno Takeda*
Jozen	*Oldest son of Sukeno Takeda*
Dono	*Youngest daughter of Sukeno Takeda*
Takechiyo	*Youngest son of Sukeno Takeda, Age 13*
Ichiba	*Second wife of Sukeno, mother of Dono and Takechiyo*
Shizu	*Widowed sister of Sukeno*
Kenshin Hatano	*Vassal of Lord Sadamasa Sagara*

The following diagram shows the feudal and family relationships of the people listed above.

Diagram of Feudal and Family Relationships


Lord Motonari Kira
Lord Sadamasa Sagara
Vassal Kenshin Hatano
Vassal Sukeno Takeda
Vassal Maro Imagawa
Tomiko (daughter of Sukeno and his first wife)
Jozen (son of Sukeno and his first wife)
Ichiba (second wife)
Shizu (widowed sister of Sukeno)
Dono (daughter of Sukeno and Ichiba)
Takechiyo (son of Sukeno and Ichiba)

From John M. Thompson and Kathleen Hedberg, *People and Civilization* Teacher's Guide (Lexington, Mass.: Ginn and Co., 1977), pp. 194-199.

2. You will get descriptions of the situation and of the person you will be representing in the role play. Your group is to decide what position you will take in the family meeting, and how you will persuade others to accept your ideas.
3. Your group will make some notes of some of these plans. It might be a good idea to assign a student to record the notes.
4. All groups will then come together for a meeting, which will be led by Sukeno Takeda.
5. Someone from each group will have two to three minutes in which to present the group's case.
6. After all groups have made their presentations, you will have a few minutes in which you can talk with other groups and try to reach a solution that is agreeable to all.
7. Sukeno Takeda will ask for more discussion if he thinks it is necessary. Sukeno will make the final decision and then will announce to all present what that decision is.

Situation

Sukeno Takeda, the vassal of Lord Motonari Kira, has been very sick this past winter. In spite of all the prayers for his health that members of the family have offered at Buddhist and Shinto shrines, he has been getting worse. Before he dies, he must make some decisions about his family and the inheritance of his lands. These are dangerous times. Through the entire country lords and samurai are fighting. Many families have been ruined because they could not protect their lands. The Takeda family has been lucky so far. Sukeno has been a good warrior. With the help of his lord, Motonari Kira, he has been able to keep, and even add to, his lands. But there is real danger now that without Sukeno's strong protection the family lands may be lost.

Here are some of the choices that Sukeno is faced with. His estates are large enough so he could divide them equally among his children. Each person would be provided with a good income. In ancient times this was often done, but now such a division would not provide much security for his children. Sukeno could leave all the land to one of his children. In that case, he must choose who is to receive the land. He must also make some provision for his other children. And he must provide for his second wife, as well as his widowed sister.

Sukeno could tell the person receiving the land to care for the others. He could try to marry his children into good families. Sukeno could also send some of them to a monastery, where they could pray for the success of the family. Since people in monasteries are allowed to marry, such a life would not be too bad. In fact, many people prefer life in a monastery because it is often safer than life elsewhere. There is also another possibility. Sukeno could find some capable man outside the family and allow him to inherit his lands. Sukeno could do this either by adopting this person, or by allowing him to marry one of his daughters. Then Sukeno could choose him as heir.

Because Sukeno is very concerned about doing what is best for the entire family, he decides to call a family meeting. In this way everyone can give opinions. They can also suggest what should be done. Sukeno will then make a decision.

Student Roles

Maro Imagawa Your name is Maro Imagawa. You are the vassal of Lord Motonari Kira. You are a samurai who enjoys fighting. Even though you are usually successful, you had some bad luck last year and lost some of your holdings. You would be very happy to be chosen as the adopted son of Sukeno Takeda, or to marry one of Sukeno's daughters. Then you could be appointed Sukeno's heir. Either way you would get Sukeno's lands. You decide to attend the family meeting that Sukeno is calling. You want to try to persuade him that you would be the best person to look after the interests of his family.

Iciba Your name is Ichiba. You are the second wife of Sukeno Takeda, and the mother of Dono and Takechiyo. Your husband has been very ill. You are concerned about what will happen to you and your two children in the future. Your position as second wife in the family has not been an easy one. Sukeno always looked to his first wife for advice, never to you. After the death of his first wife, he turned much of the management of his estates over to his oldest daughter, Tomiko. You have to admit that Tomiko is clever and capable, but you do not like her. You wish that she were married off or in a monastery. You certainly do not want to see her in a position where she has a big role in the family.

As for Jozen, Sukeno's oldest son, you get along with him. But you don't think he is capable of being the head of the family, even though he is a samurai. You would like to see your own son, Takechiyo, as the head of the household. He is only 13, but he has already showed that he is capable and smart. You are sure that he will make a good warrior. Besides, with your own son as head of the household, your influence would be much greater. You might have a chance to run things for a change, instead of having Tomiko take care of everything. Your husband has not listened to your opinion much in the past. You are determined that in the family meeting you will do everything you can to make your opinion heard.

Jozen Your name is Jozen. You are the oldest son of Sukeno Takeda. You have been trained as a samurai, but you do not like this type of life. Even though you have taken part in several battles, you do not enjoy fighting. The details concerning running the household do not interest you. You are glad that your older sister, Tomiko, has helped your father and taken care of the household affairs. You much prefer study to a more active life. You realize that if your father dies, you could be the one in charge to protect the family lands. If necessary you will fulfill that job, but you hope it won't happen. You have been praying very hard at the Buddhist and Shinto shrines for your father's recovery and for the well-being of the family. If you are called upon to fulfill the role of head of the family, you will do it to the best of your ability.

Shizu Your name is Shizu. You are the widowed sister of Sukeno Takeda. You have no children of your own, and you have been living with the Takeda family for the past twenty years. In general you have been happy in this household. Your brother has been a good warrior. His daughter, Tomiko, has done a fine job of managing the lands. You think a lot about what will happen to the family after Sukeno's death. You worry that Jozen would not be able to manage the lands and defend the family. Takechiyo would probably be the best person if he were a little older, but he is only 13. His mother would probably try to run things. Also other lords would probably not respect him and might cause trouble.

It might be better for your brother to adopt an outsider who would become head of the family. Maro Imagawa would be the logical choice as an adopted son. He is a strong samurai who could protect the family in time of need. But he is also selfish and mean. You are afraid that if he becomes head of the family, he will be more concerned with his own interests and concerns than those of all the family members.

Above all, you want to see the family members happy. You don't worry about your own position. You are old and don't have too much longer to live. You would like to see Tomiko and Dono make good marriages. Your own marriage was very unhappy. You don't want to see Tomiko and Dono married to someone they do not like. Yet at the same time, you know that you must be realistic. You realize that marriages are political alliances, and that security is much more important than personal concerns. In the meeting that takes place you will bring up the things you have been thinking about. Also, you will advise and guide your brother to act in a way that would be best for everyone concerned.

Sukeno Takeda Your name is Sukeno Takeda. You are the one who must make the decision as to what will best provide for your family in the future. You are very concerned about this matter. You know your sons and daughters well. You know their strengths and weaknesses. You know that the smartest and the most capable is your oldest daughter, Tomiko. She has been a great help to you in the past. It is because you relied so much on her advice that you have not made arrangements for her to marry. If Tomiko were looking after the lands, you wouldn't have to worry. Yet, you know that as capable as Tomiko is, she could never defend the lands in battle. Nor could she serve as a vassal to Lord Motonari Kira. It is very unfortunate that Tomiko is a girl.

You have much less confidence in Jozen, your oldest son. Even though he has been trained as a samurai, he has never shown himself to be very bold or decisive. He is too soft-hearted to make a good warrior. Nor is he very good at business matters. You are afraid that if you leave your lands to Jozen he would not be strong enough to protect them. If that happened, the family would be ruined.

Everyone likes your youngest daughter, Dono. She is pretty, smart, and agreeable. She has not had much experience in managing household affairs. Yet she is a good worker and quick to learn. Your youngest son, Takechiyo, may be a good samurai some day, but he is still very young.

You have decided to call a meeting to find out the family's suggestions. You will seek advice from all. But in the end, you know you must make the decision yourself. You also know that this decision must meet the approval of your feudal lord, Motonari Kira. It is up to you to safeguard the future of all members of your family.

Kenshin Hatano Your name is Kenshin Hatano. You are a young samurai, the vassal of Lord Sadamasa Sagara. You have heard a lot of talk and discussion about Tomiko, Sukeno Takeda's daughter, and you have been in her presence a few times. You like her very much. You know that she has been the one who has been running her father's lands in the past year, and she has done a good job. If possible, you would like very much to have a capable woman like Tomiko as your wife.

You know, however, that the fact that you are a vassal of Lord Sadamasa Sagara might be a problem. You would have to get permission from your lord to marry, and Sukeno would have to get permission from Lord Motonari Kira before Tomiko could marry. You have not really thought much about marrying Tomiko before, since it is not common for vassals of two rival lords to marry. But then you heard that Sukeno is calling a meeting of his family to decide matters of marriage and inheritance. There is just a slight chance that if Tomiko does not inherit anything Lord Motonari Kira would not object to her marrying someone who is not one of his vassals. You decide to attend the meeting and present your case.

Tomiko Your name is Tomiko. You are the oldest daughter of Sukeno Takeda. For some time you have helped your father in running his lands. You enjoy doing it and are a capable and responsible person. Your father usually takes your advice and follows many of your suggestions. This past year you have been the one who has taken care of family matters while your father was sick. You are very concerned, both about the future of your family, and about your own personal future.

You don't have much trust in your brother Jozen. Although trained as a samurai, he is not very skillful either in fighting or running the household. You know that you are capable of taking care of the lands yourself. You also know that today very few women inherit property. You are afraid that if Jozen becomes the head of the family, he would make some foolish and unwise decisions. This could bring harm to the whole family. Your other brother, Takechiyo, is still very young.

In addition to being concerned about family matters, you are concerned about the marriage arrangements that your father might make for you. You know that Maro Imagawa, another vassal of Lord Motonari Kira, has talked with your father about marrying you. He would then be made head of the family. Maro Imagawa is a strong and bold samurai, with few lands of his own. He could protect the family. But Maro is much older than you are, and already has two wives. You know that if you are married to Maro you will lose all the independence you have had in the past. Maro is not the kind of person to listen to advice from anyone. He is selfish and unkind. You do not like Maro at all, and you are afraid you will have trouble getting along with his wives.

The person whom you would like to marry is Kenshin Hatano, a vassal of Lord Sadamasa Sagara. Kenshin is a bold and strong samurai. He is young and pleasant. Kenshin is not married and he is looking for a good wife. You know he would like to marry you. Kenshin would be able to protect the family, and he would not be so mean and selfish as Maro. You would very much like to marry Kenshin Hatano.

Dono Your name is Dono. You are the youngest daughter of Sukeno Takeda. You have had a happy life. You have not been worried about the problems of the family. Your older sister, Tomiko, has always helped your father, and you have been free to study and do household duties. Because it was in the future, you have not thought much about whom your father would choose as a husband for you. But now that your father is ill, you know he must make a decision soon. There is only one person whom you would not want to marry. That is Maro Imagawa. He is much older than you are, and he already has two wives. Also you have heard that he is very selfish and unkind. You are afraid that you would be very unhappy in his household. You get along well with all the members of your family. You hope your father will make a decision that will be for the good of all.

Lord Motonari Kira Your name is Lord Motonari Kira. Your vassal, Sukeno Takeda, has told you that he wishes to make a decision concerning matters of inheritance and marriage for his family. You decide to attend the family meeting that he is having to make sure he makes the correct decisions. You are concerned about two things. First, Sukeno must choose a strong vassal as head of the family to serve you as faithfully as Sukeno himself has always done. Second, Sukeno must do nothing that would increase the power of any rival lord. In particular, nothing must be done that would aid your nearest neighbor and rival, Lord Sadamasa Sagara, or that would tend to unite any of your vassals to his house. You do not intend to take part in the discussion, but you will speak up about any decision that is against your interests.

Takechiyo Your name is Takechiyo. You are 13 years old, the youngest son of Sukeno Takeda. You know that other family members think of you as being too young to have opinions of your own and take part in serious discussions. Yet you think that you are old enough. You have already started training to be a samurai. You look forward to being as powerful a warrior as your father. You are already a better warrior than your older brother, Jozen. Even though you are young, you are very concerned about the decisions that your father will make. You plan to offer your opinion, because you know it will affect your future.

Feudalism in France and Japan

	JAPAN	FRANCE
Geographic factors	Island nation, isolated by sea and ocean; mountainous, with little arable land.	A continental nation bordered by other nations and by large bodies of water. Plains, some mountains to the south, rich soil.
History	History of clan(tribal) loyalties; the decline of central authority brought about a struggle for power among the clans.	The decline of Roman power led to a breakdown of order and invasion by wandering "barbarian" tribes.
Development of Feudalism	A) Development of professional warring group (samurai) B) Samurai fought for large landowners(Daimyo) C) Vassalage-allegiance of samurai in return for protection provided by the Daimyo. D) Shogun was the most powerful position. E) Emperor was a figurehead, but considered divine. F) Shogun controlled land ownership G) Little outside pressure to bring about change.	A) Development of professional warrior group (knights). B) Knights fought for large landowner (lords). C) Vassalage -allegience of knights in return for protection provided by the lord. D) Nothing comparable in France. E) King remained, but effective political power was wielded by the feudal lord. F) King controlled land ownership. G) Constantly changing boundaries; numerous conflicts between nations.
Code of Behavior	A) Bushido B) Based on loyalties C) Loyalty to feudal lords D) Bravery on battlefield E) Religion unimportant F) High regard for past Japanese culture G) Reading and writing skills important	A) Chivalry B) Based on religious ideas C) Loyalty to feudal lords D) Bravery on battlefield E) Behavior based on Christian principles F) Disinterest in past cultures G) Reading and writing skills left to clergy

Development of unified state	Japan	France
	A) Shogun and strong lords battle for power	A) Weak kings and strong lords compete for power
	B) Emperor controlled by Shogun	B) Not comparable in France
	C) Tokugawa Shogun centralizes power in feudal setting (1564-1604)	C) Centralization accomplished by Capetian kings (987-1328)
	D) Checks on daimyo limit their power	D) Kings work to transfer loyalty to themselves and to create a unified national state.
	E) Tokugawa centralizes feudal system to create a unified state	E) French abandon feudal loyalties for national loyalties
	F) Unified state leads to rise of towns, independent craftsmen, guilds, merchants, trade, monied economy	F) Same
	G) Period of strongly centralized isolated feudalism (1603-1868)	G) Development of absolute monarchy (1226-1789)
	H) Meiji Restoration (1868) return of emperor rule and modernization	H) French Revolution (1789) modernization, abandonment of monarchy for republic, return to monarchy in 1814.

According to the chart dealing with French and Japanese feudalism, answer the following questions:

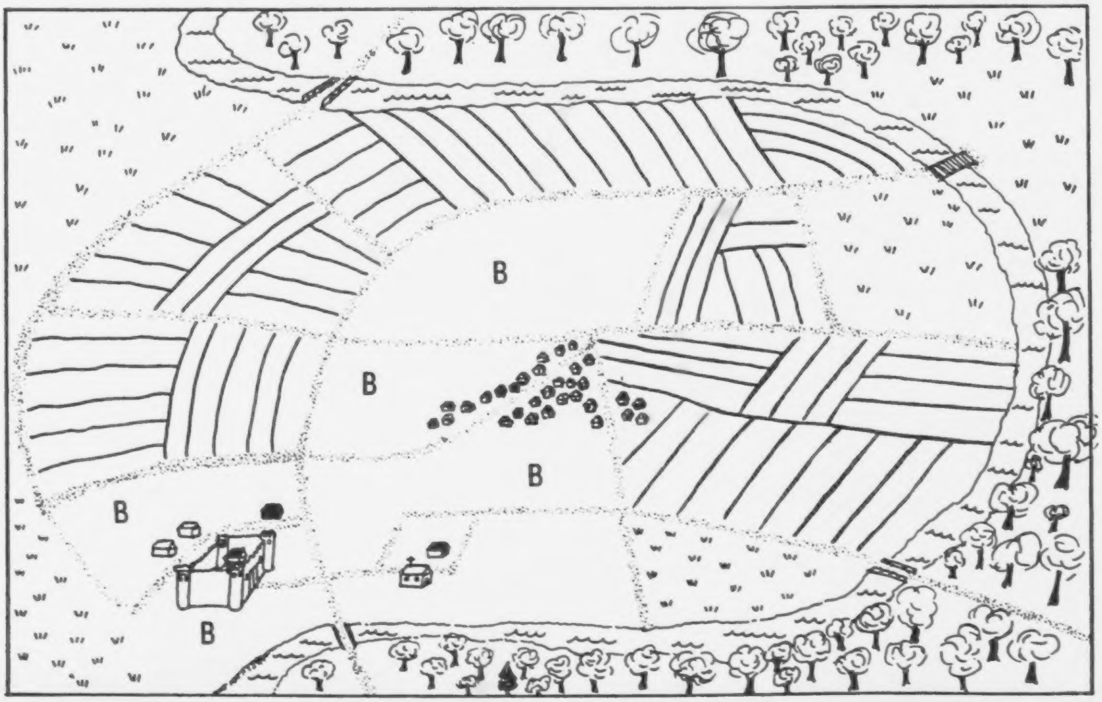
- How did feudalism develop in France? In Japan? What were the similarities and/or differences between feudalism in these countries? How can you explain the similitaries considering the lack of contact?
- How was the role of the shogun different from or similar to the role of the king in medieval Europe?
- How did feudalism end in Japan? In France?
- Divide the class into pairs and have them play the roles of a medieval knight and a samurai warrior discussing the following topics:
  - the importance of family ties and culture
  - the importance of religion
  - the importance of reading and writing skills.

An Exercise on the Medieval Manor

The center of economic life during the Middle Ages was the manor. Almost all the goods and services necessary for life were produced on the manor of the nobles.

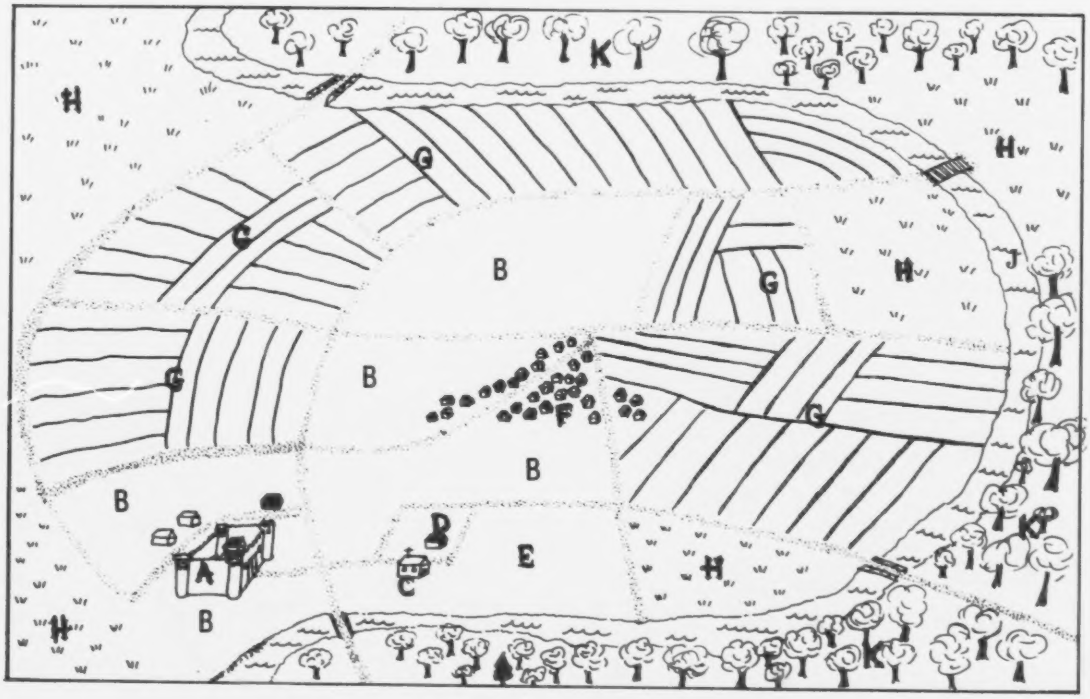
Below is a map of a typical manor. Read the description of the manor and label the map with the letter of the place being described. The lord's lands are already labeled for you as an example.

The manor house (A), with its barns, stables, and bakehouse, is in a dominant position. It is surrounded by the lord's lands (B), which are the best in the manor. They are located so that the serfs can easily work them before they work their own fields. A chapel (C) and the priest's house (D) stand at the edge of the church lands (E). A group of peasants' huts (F) is clustered in the center of the manor. The peasants' fields (G) lie to the west, north, and east. Unlike the lord's lands and the church lands, the peasants' fields are divided into strips of land by low dirt walls. Each peasant family has at least one strip of land. On the edges of the manor are pastures (H). These grasslands are used in common by all the livestock of the manor for grazing. The river (J) is the boundary of the manor for the serfs. They are not allowed to go beyond the river into the lord's woodlands (K). Peasants are forbidden to fish in the river or to hunt in the woods .



From T. Walter Wallbank, *History and Life, 2nd Edition* (Glenview, Ill.: Scott Foresman and Co., 1982), p. 30.

The Layout of a Medieval Manor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From T. Walter Wallbank, *History and Life Activity Book* (Glenview, Ill.: Scott Foresman and Co., 1982), p. 31.

A Conversation between a Lord and a Serf

The time: about 850 A.D.
The place: a farm in what is now northern France.
The action: Lord Ramsey is out riding one afternoon when he comes upon a serf named Bodo.

Lord Ramsey: Well, Bodo, I see you have already finished your spring planting. You are a good, steady fellow, Bodo. Work hard, and we will all have plenty to eat.

Bodo: Oh, hard work never bothered me, sir. I start working in the fields at dawn and don't stop until sundown. That's not the problem.

Lord Ramsey: Well, what *is* the problem?

Bodo: It's all the fighting that goes on, sir. Take last summer, for example. Count Raymond gets mad at you because, he says, you are taking fish from his stream. So what does he do? He comes over here with several of his knights to get revenge. Well, he can't attack your castle. It's too strong. So he sets fire to the fields and burns all the crops. Then he kills all of your serfs he can find, and burns their huts. Now, sir, what's the good of working hard when something like that happens?

Lord Ramsey: Yes, you are right about that. It was a great shame. But you see, Bodo, that stream really belongs to me. It is on my land, and I can prove it. But don't you worry about that. I will take care of Count Raymond in my own way. My knights and I will pay him back for what he did here last summer. I'll tear down his castle stone by stone!

Bodo (to himself): God help us - more fighting! (Aloud): Well, sir, that's not the only thing that bothers me. It's being tied to this piece of land all my life. The law says that I must stay here and work for you three days a week. My father did it before me, and his father before him. And what do I get in return? You let me have a small part of your land for myself. But I can only work on it when I'm not working for you. That gives me just three days, for Heaven forbid that I should work on Sundays! Do you know how hard it is to feed a family that way? I can't let up for a minute, even in bad weather. It's work, work, work, all the time. Now is that fair?

Lord Ramsey: Bodo, it is a good thing for you that I am a kind man. Other lords would cut your tongue out for talking like that. The trouble with you, Bodo, is that you don't know your place. It is God's will that noblemen must be soldiers. And it is His will that common people must serve us.

Bodo: Forgive me, sir, I did not mean to forget my place. It's just that sometimes a man gets very tired.

Lord Ramsey: Do you think, Bodo, that *my* life is easy? I am responsible for law and order here. I must protect my serfs against all enemies. And don't you think that I have a lord and master also? This land doesn't really belong to me. It belongs to *my* lord, the duke. The duke lets me hold on to it, but in return I must serve him as a soldier. I am sworn to fight for him any time he needs me. But that's not all. I must bring 10 other knights with me. And I have to pay for their horses and armor! That costs a lot of money. That's why you must work for me, and pay me rent besides. But it's really not so bad, Bodo. On Sundays and holy days, you have plenty of time to enjoy life.

Bodo: Yes, but it's such a short life, sir. Hard work, sickness, and hunger wear a man down. I'll be lucky if I live to be 40.

Lord Ramsey: What are you complaining about? How many soldiers live that long?

From Sheila Burns, et al., *The Age of Europe* (New York: Scholastic Book Services, 1976), pp. 31-32.

BODO Advantages	Disadvantages
LORD RAMSEY Advantages	Disadvantages
SOLDIER Advantages	Disadvantages

Chivalry

The Knights' code of honor, known as chivalry, came about as a result of conditions and needs of people living in the Middle Ages.

Read the passage below and complete the exercise which follows.

The whole structure of the feudal system depended on fulfilling one's oath of respect and loyalty. These were the basic feudal virtues and became the core of feudal chivalry.

The earliest ideas about chivalry were designed to make war more pleasant for its participants. Armor was heavy and extremely hot under the blazing sun. No knight wanted to wear his armor when he was simply riding about, yet no knight was ever entirely safe from sudden attack by an enemy. Hence the idea developed that it was highly improper to attack an unarmed knight. You could ambush your foe, but you did not attack him until he had time to put on his armor and prepare for battle. Then the chief purpose of feudal warfare was to take prisoners who could be ransomed. In the early days you put your prisoner in chains and dumped him in an unused storage bin under your hall. But this was highly unpleasant for the prisoner--and he was likely to be the captor next time. Soon it was the custom to treat a knightly prisoner as an honored guest. The next step was to accept a son or nephew as a hostage while the captive collected his ransom. By the thirteenth century it was usual to release a captured knight on his pledge to return if he could not raise his ransom...Perhaps the high point of chivalric behavior was the return of King John of France to prison in England when he found he could not raise his ransom; unless it be the action of a noble lord who hanged one of his infantrymen because he had had the bad taste to kill a knight in battle.

One more virtue of feudal chivalry requires mention: generosity. In most societies men have admired the giver of lavish gifts. But this virtue assumed an unusually important place in the feudal code of chivalry. Although the concepts of feudal chivalry sprang from the feudal environment, they were popularized and made universally known by professional storytellers. The evenings dragged heavily in the gloomy castles, and knights and ladies were eager for entertainment. This was supplied by various types of wanderers. There were the tellers of ...stories, the dancing bears, and dancing girls. But there were also trouvères, who composed and recited long tales in verse, and minstrels who sang the compositions of others. It was through these stories that the ideas of chivalry were spread. The livelihood of the singers and composers depended on the generosity of their patrons. Hence in their stories generosity was included to become the chief of all knightly virtues.

Adapted from Sidney Painter *Medieval Society* (Ithaca, N.Y.: Cornell Press, 1951), pp. 30-31.

- In column "A" you will find a list of part of the code of chivalry followed by many knights during the Middle Ages. In column "B" write the reason for that part of the code.

A	B
1. A knight must be loyal and respect one's lord.	1.
2. It is wrong to attack an unarmed knight.	2.
3. All knights taken as prisoners should be treated as honored guests.	3.
4. Generosity is the chief of all knightly virtues.	4.

A Tale of Chivalry

Knights liked to hear stories of chivalry. Here is a story one Frenchman, Christien de Troyes, told in the 1100's.

While traveling, the valiant knight Erec came to a fine walled town. "Let us stop here for the night," he said to his wife Enide and his other companions.

"I am afraid you will come to grief," warned his friend Guivret (GHEE-vray). "Many knights have come here from far lands in search of the Joy of the Court. Not one of them has lived to tell what happened to him."

"There can be nothing but good in joy," said Erec. "Let us go in."

As they entered the town, all the people crowded around to see Erec. "What a pity," they said, that such a fine-looking knight will die."

Unafraid,Erec said,"Lead me to the Joy of the Court."

The people took Erec to King Evrain (eve-WREN), the ruler of the town. "Do not ask for the Joy of the Court," said the king. But Erec insisted. So the king led him outside the town to a magic garden guarded with invisible walls.Every kind of fruit and flower grew inside this garden. Every kind of bird nested here. Enide and Erec's friends followed Erec into the garden.

The first thing they saw was a row of sharp stakes. On top of each stake was a bright helmet. Inside each helmet was a human head. At the end of the row was a stake holding only a huntsman's horn.

"Friend," said the king, "that last stake is meant for your head. As soon as your head is fixed upon it, another stake will be set up beside it, awaiting someone else. No one has ever been able to blow the horn."

Enide was troubled. "Dear, gentle lady," said Erec. "Do not grieve. Wait until I am defeated. Meanwhile, you give me so much courage that I do not fear any man." Then he kissed her and went off alone down a path.

As he walked along this path, Erec came to a lady sitting on a silver couch covered with gold cloth. While he was marveling at her beauty, a very tall knight wearing bright red armor rode toward him."Do not approach my lady," the knight cried. "You will pay for intruding in this way!"

"It is foolish to make these threats, so I will keep silent," said Erec. "But I will not run away. If you want a fight, you shall have it!"

Then each man lowered his lance and galloped toward the other. The lances crashed into the shields. Each turned around, and rode back, and came at the other again. This time both lances broke, and the horses fell.

With that, each knight took out his steel sword. Again the two fell to the fight. They struck each other so hard that pieces of armor broke and fell away. Blood and sweat streamed down their faces, blinding them.

At last they threw down their shields and wrestled on the ground. After a long time, the tall knight gave up, exhausted.

"Now," said Erec, "tell me what is this Joy."

"That lady who sits over there loved me from childhood," said the knight, "and I loved her. She asked me a favor, but would not tell me what the favor was. Of course, I promised she should have it, whatever it might be. I was knighted here by King Evrain, who is my uncle. My lady then reminded me of my promise. She said that my promise was to stay with her in this garden and never leave it, unless some knights should enter and defeat me.

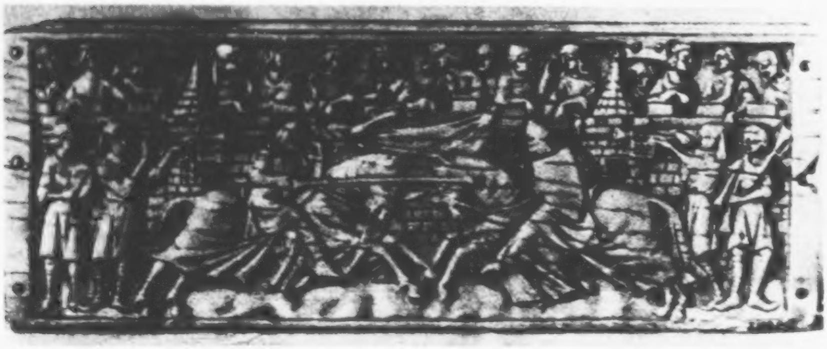
"Of course, I had to keep my word. I could not let her see it made me sad. For I do not want any coldness between us--not for anything in the world. Nor could I pretend to be defeated. This would be shameful. I gave a good fight to all who came. You have seen the helmets of those I defeated. But now I may leave the garden with my lady. So you have given joy to me and to King Evrain. This is 'the Joy of the Court.'"

The red knight's lady was sad, for now she would not have her knight all to herself. To console her, Enide told her of how many dangers she had survived with Erec. She ended by saying that for every hardship she and Erec faced, they loved each other more. When Enide had finished, the lady felt that she would not lose love, but gain it. Then Erec blew the horn. All who heard it came to celebreate and to thank Erec for their joy.

Adapted from Sheila Burns, et al., *The Age of Europe* (New York: Scholastic Book Services, 1976), pp. 46-48.

A Joust

If there were newspapers in the Middle Ages, the sports page might have looked like the one below.



A Fourteenth-Century Ivory Plaque Illustrating a Jousting Scene. How was the winner determined?

...Sir John Holland and Sir Reginald de Roye armed themselves, and rode into a spacious close in Entenca, well sanded, where the tilts were to be performed. Scaffolds were to be erected for the ladies, the kings, the duke, and the many English lords who came to witness this combat. The two knights entered the lists so well armed and equipped that nothing was wanting. Their spears, battle axes, and swords were brought them; and each, being mounted on the best of horses, placed himself about a bow-shot distant from the other, and at times pranced about on his horses; for they knew that every eye was upon him.

All things were now arranged for the combat, which was to include everything except pushing it to extremity, though no one could foresee what mischief might happen, nor how it would end: for they were to tilt with pointed lances, then with swords, which were so sharp that a helmet could scarcely resist their strokes; and these were to be succeeded by battle-axes and daggers, each so well tempered that nothing could withstand them. It was indeed dangerous combat. Having braced their targets, and viewed each other through the visors of their helmets, they spurred their horses, spear in hand. Though they allowed their horses to gallop as they pleased, they advanced on as straight a line as if it had been drawn with a cord; and hit each other on their visors with such force that Sir Reginald's lance was separated into four pieces, which flew to a greater height than they could have been thrown. Sir John Holland's blow was not equally successful, and I will tell you why. Sir Reginald had but slightly laced on his helmet, so that it was held by one thong only, which broke at the blow, and the helmet flew over his head, leaving Sir Reginald bareheaded. Each passed the other, and Sir John bore his lance without halting. The spectators cried out, that it was a handsome course. The knights returned to their stations, where Sir Reginald's helmet was fitted on again, and another lance given him. Sir John grasped his own, which was not injured. When ready, they set off at full gallop; again they struck each other on the helmets, so that sparks of fire came from them, but chiefly from Sir John Holland's, who received a very severe blow, for this time the lance did not break;

From Nathaniel Platt and Muriel Jean Drummond, *Our World Through the Ages* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1967), p. 176.

neither did Sir John's, but it hit the visor of his opponent, though without much effect, passing through and leaving it on the crupper of the horse, and Sir Reginald was once more bare-handed. "Ah," cried the English, "he does not fight fair; why is his helmet not as well buckled on as Sir John Holland's? tell him to put himself on an equal footing with his opponent." "Hold your tongues," said the duke, "let them alone: in arms, everyone takes what advantage he can. If there is any disadvantage in the fastening on the helmet, Sir John may do the same; but, for my part, were I in their situation, I would lace my helmet as tight as possible." The English, on this, did not interfere further. The ladies declared that the combatants had nobly jousted; they were also very much praised by the King of Portugal. The third course now began: Sir John and Sir Reginald eyed each other to see if any advantage were to be gained, for their horses were so well trained that they could manage them as they pleased; and sticking spurs into them, they hit their helmets so sharply that their eyes struck fire, and the shafts of their lances were broken. Sir Reginald was again unhelmed, for he could never again avoid this, and they passed each other without falling. All again declared that they had well tilted, though the English, with the exception of the Duke of Lancaster, greatly blamed Sir Reginald.

After the courses of the lance, the combatants fought three rounds with swords, battle axes, and daggers, without either of them being wounded. The French then carried Sir Reginald to his lodgings, and the English did the same to Sir John Holland.

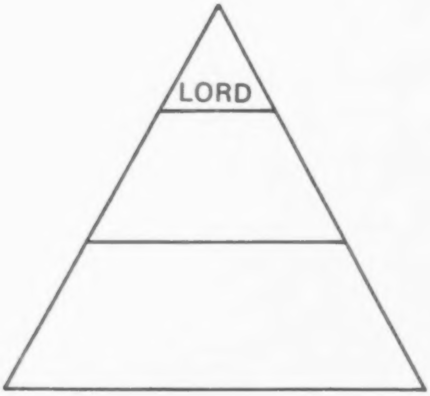
Worksheet C - 15

Feudal Pyramid

Complete the Chart

Directions: The triangle shows how society was organized under feudalism. Place these terms on the correct level of the triangle: vassals, serfs. Then write in the feudal responsibilities of the people at each level of society.

Responsibilities



From T. Walter Wallbank, *History and Life Activity Book* (Glenview, Ill.: Scott Foresman and Co., 1982), p. 31.

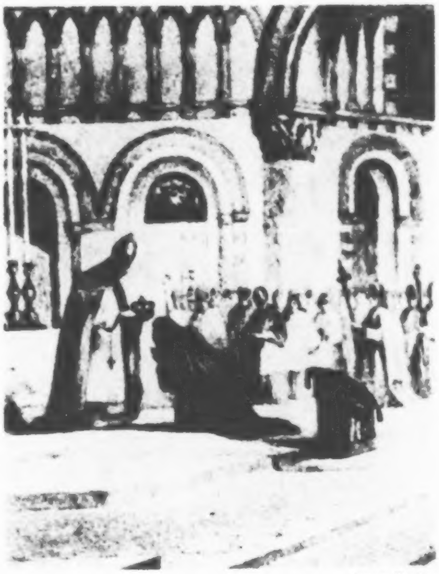
Popes and Kings

POPES AND KINGS

In A.D. 800, the Pope had crowned Charlemagne as Holy Roman Emperor. By placing the crown on his head, the Pope had made it seem that Charlemagne owed his kingdom to the Pope. Nearly 300 years later, another pope threatened to take away the crown of a Holy Roman Emperor.

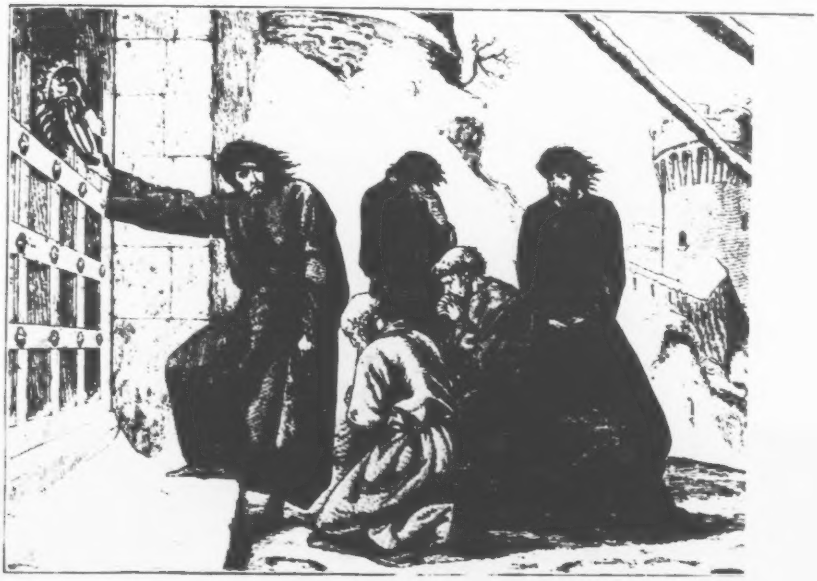
In 1705, Henry IV was Holy Roman Emperor. He refused to recognize the right of the pope to appoint high church officials in his kingdom. Henry claimed that only he could make such appointments. Pope Gregory VII declared that Henry was excommunicated. This meant that Henry was no longer a member of the Church, and his people no longer owed him obedience.

Ambitious nobles used this chance to strike at the emperor. Henry knew he must win forgiveness from the Pope (Innocent) or lose his power. In 1077, the once-proud emperor of the Holy Roman Empire was forced to stand in the snow outside a castle in Canossa, Italy, and beg forgiveness. He won that forgiveness and saved his crown.

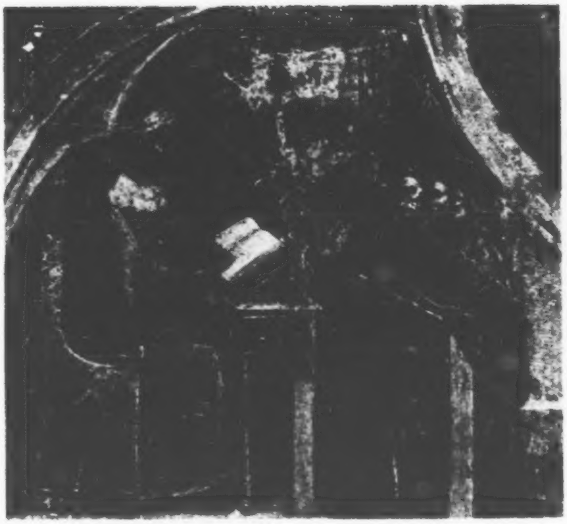


Brown Brothers

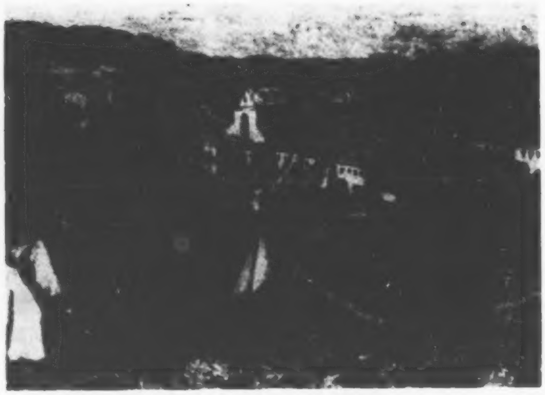
From Jack Abramowitz, *World History* (Chicago: Follett Publishing Company, 1974), p. 70.



From Nathaniel Platt and Muriel Jean Drummond, *Our World Through the Ages* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1967), p. 185.



School run by the Church



Monks tilling the monastery fields

From Edwin Fenton and John M. Good, *The Shaping of Western Society: An Inquiry Approach* (New York: Holt, Rinehart and Winston, 1974), p. 61.

After studying the pictures above, answer the following questions below:

- What do you see in these pictures? Explain.
- What does it tell us about the role of the Church in the Middle Ages?
- How can you explain why the Church was given the power to Crown Emperors? Explain.
- How did Henry IV resolve his problems with Pope Gregory VII? What's your opinion of Henry asking forgiveness from the Pope? If you were Henry IV, what would you have done? How would you have felt doing what Henry did? Explain.
- Why do many people believe Church run schools during the Middle Ages to be a significant contribution? Why are religious schools becoming popular today?

The Church Opposes Private Warfare

The early Middle Ages was a period of weak central government. Kings were unable to control the feudal lords, who remained all-powerful on thier feudal manors. Very often these lords engaged each other in private warfare. Anxious to reduce the suffering caused by constant fighting, the Church imposed a "Truce of God," which originally suspended warfare from Saturday night until Monday morning. Later this period was extended to begin Wednesday evening, and it also included various religious holidays and seasons. Violations were punished by excommunication. The Truce of God was only moderately effective. It remained for strong kings backed by the middle class to stamp out private warfare.

Below is a statement issued April 20, 1083, proclaiming the Truce of God for the region around Cologne,

And in order that this statute of peace should not be violated by anyone rashly or (without punishment), a penalty was fixed by the common consent of all; if a freeman or noble violates it, that is, commits homicide or wounds anyone or is at fault in any manner whatsoever, he shall be expelled from our territory...and his heirs shall take all his property; if he holds a (feudal estate), the lord to whom it belongs shall receive it again. Moreover, if it is learned that his heirs after his expulsion have furnished him any support or aid, and if they are convicted of it, the estate shall be taken from them and given to the King...If a slave (serf) kills a man, he shall be beheaded; if he wounds a man, he shall lose a hand; if he does an injury in any other way with his fist or a club, or by striking with a stone, he shall (have his hair cut off) and (be) flogged. If, however, he is accused and wishes to prove his innocence, he shall clear himself by the ordeal of cold water, but he must himself be put into the water and no one else in his place; if, however, fearing the sentence decreed against him, he flees, he shall be under a perpetual excommunication; and if he is known to be in any place, letters shall be sent thither, in which it shall be announced to all that he is excommunicated, and that it is unlawful for anyone to associate with him. In the case of boys who have not yet completed their twelfth year, the hand ought not to be cut off; but only in the case of those who are twelve years or more of age. Nevertheless, if boys fight, they shall be whipped and deterred from fighting.

Inasmuch as in our own times the Church, through its members, has been (greatly troubled by warfare), we have endeavored by God's help to....establish, on certain days at least, the peace which, because of our sins, we could not make enduring. Accordingly we have enacted and set forth the following....

Namely, that...throughout the year on every Sunday, Friday, and Saturday (and on certain holy days) this decree of peace shall be observed.

From Louis Snyder, et al., *Panorama of the Past,* Volume 1 (New York: Houghton Mifflin Co., 1966), pp. 200-202.

1. What does excommunication mean? Would excommunication be considered a serious punishment during the Middle Ages. Why?
2. What does this reading reveal about the power of the Church to affect the lives of ordinary people?
3. Compare the punishment given to a feudal lord who takes a life with that during the days specified by the Truce of God. How do you explain the different forms of punishment for each.
4. Do you think that the Church should be praised for trying to prevent war on certain days of the week? Should the Church interfere with political and military matters? Why? Why not?
5. How could the church declare a holy war on the Muslims to regain the holy land and yet act as a force to restrict war in Europe? Explain.

The Medieval Church in Everyday Life

A. Church Views on the Feudal Class Structure

"Society, like the human body, is made up of different parts. Each member of society serves a purpose, prayer (clergy), defense (knights), merchandise (tradesmen, merchants) or tilling the soil (serfs). Each person should receive the means proper for his or her class. Within classes there must be equality; between classes there must be inequality. Peasants must not follow the orders of those above them. Lords must not take unfair advantage of the peasants. Craftsmen and merchants should receive only what they need to remain in business and no more. To seek more is greed, and greed is a deadly sin."

From R.H. Tawney, *Religion and the Rise of Capitalism* (London: Harcourt Brace and Company, Inc., 1926).

1. Did the Catholic Church preach the need for economic equality for all? Explain. How would the Church feel about a craftsman wanting to be a knight? Explain.
2. Why did it develop this economic philosophy?
3. Do you think that view was based upon the idea that human beings could increase wealth or that wealth was fixed and limited? Explain.
4. Why should such a belief have existed during the Middle Ages?
5. Would the Church feel that it was for a merchant to seek a profit? Why? Why not? How do you feel about these beliefs?

B. Excerpt of a letter from Pope Innocent III (1198)

The Creator set up two great lights in the heavens; the greater light to rule the day, the lesser light to rule the night. In the same way, the Church has set up two great lights on earth; the greater light, being the Pope, to rule over souls; the lesser light, being the king, to rule over bodies. Just as the moon's light comes from the sun, does the power of the king come from the Pope. The more closely a king is willing to follow the Pope's rule, the greater his light will be.

1. According to Pope Innocent III, how was society to be governed?
2. Why does he believe that the Pope should have greater power than the kings of Europe?
3. Are there any nations in the world today in which religious leaders believe that politicians should abide by rules made by religious authorities? Explain.
4. Would it be better if our society took paths that clergymen told them to take?
5. Assume you are a new king of a country in which power had been recently centralized and compose a response to the letter from Pope Innocent III.

St. Thomas Aquinas on Values

A society's values affect its economic decisions as much as they affect all other aspects of its conduct. Medieval values came primarily from the teachings of Christianity. In the thirteenth century, one of the Church's great religious thinkers, St. Thomas Aquinas, explained how the good Christian should conduct himself in economic affairs. His ideas were based on both Aristotle's works and the moral teachings of the Church.

If a man buys something, he may lawfully sell it at a profit if he has made the thing better or if he has had to meet the expenses of transporting it from one place to another.

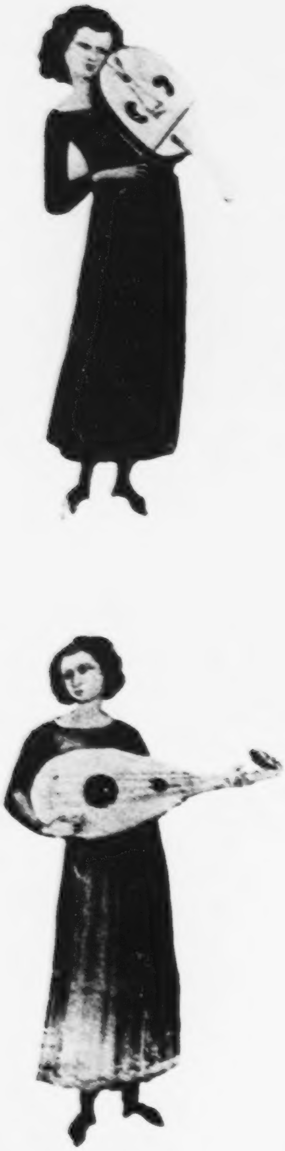
But to take interest for lending money is unjust. Money was invented chiefly to make exchange easy. In itself, it does not fill a need of life. Money only represents the goods that can be acquired with it. Hence, to take interest for money lent means to take a payment for something that does not satisfy a natural need. Rather, the payment is taken to satisfy greed.

Questions for discussion:

- What did St. Thomas Aquinas list as proper reasons for a person to obtain a profit? What was his view of interest? On greed?
- Would many people today agree with his views? Do you agree with him?
- What kinds of needs would St, Thomas classify as "natural" needs?
- St. Thomas' views were influenced by Christianity. Do you think many Christians today follow St. Thomas' advice? What factors might influence them not to follow his advice?
- Since American society was also influenced by Christian values, how would you account for the fact that our economic system is based on making profit and charging interest on borrowed money? Would St. Thomas agree with this?
- Imagine you were a Medieval citizen who agreed or disagreed with St. Thomas' view. Write an editorial for the leading newspaper defending or rebutting St. Thomas' views. Give concrete reasons for your position.

From Edwin Fenton and John M. Good, *The Shaping of Western Society* (New York: Holt, Rinehart and Winston, Inc., 1974), p. 61.

Culture and Trade in the Middle Ages



These minstrels are from a medieval painting. What part did minstrels play in castle life?

The Time of Light

The Dark Ages of Europe have been so named
Because of malicious, distorted claims
Made by haughty historians who smugly maintain
That progress lay dormant when the Dark Ages reigned.

Bespectacled professors profusely agree
That the peoples of Europe endured misery
Throughout the Dark Ages when barbaric bands
Of relentless warriors seized Europe's lands.

Their high-handed statements go on to declare
That fear ruled the masses and learning was rare.
It seems they would like the Dark Ages forgotten,
As a time that was dismally bleak, base and rotten.

My view of this era is one which defies
The opinions of others whose statements decry
The Dark Ages — an era I view as alive
With the romance and grandeur of medieval times.

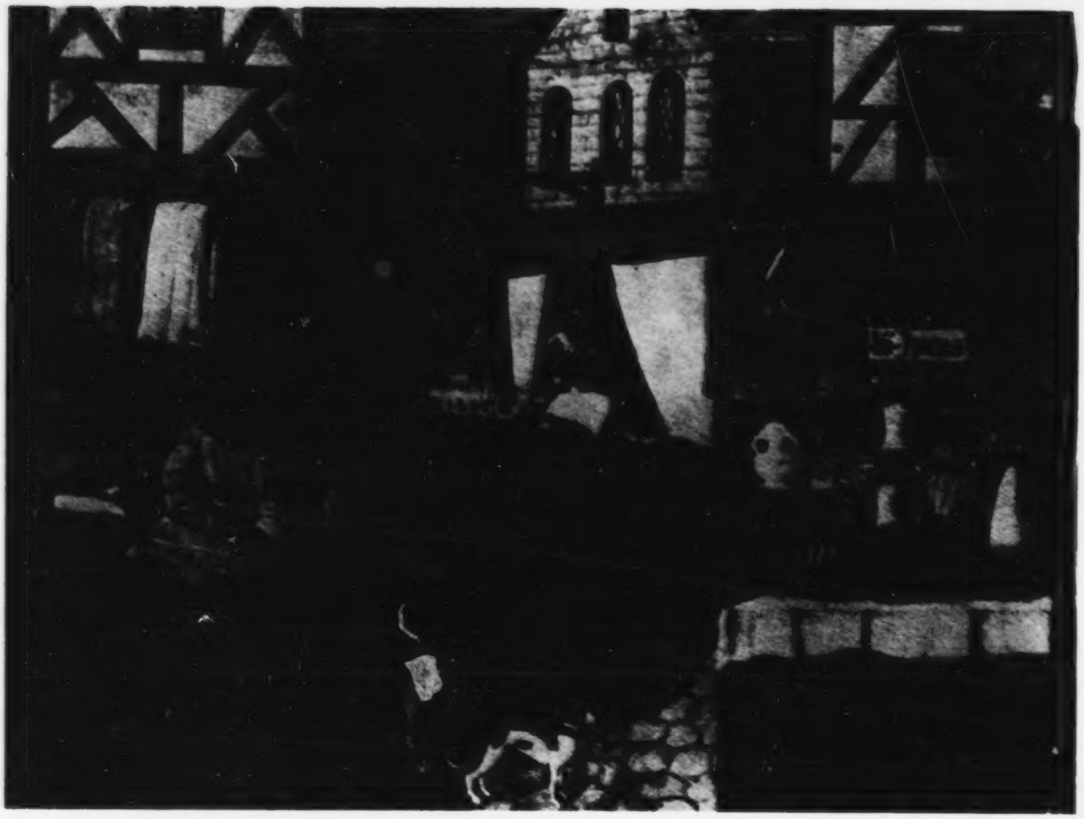
When chivalrous knights rode high on white steeds,
Saving damsels from harm by their valorous deeds,
And towering castles with tapering spires
Stood silhouetted against sun-streaked skies.

Oh, what I would give to have lived in that time,
To have worn rich brocades ornate with design,
To have dwelt in a castle high on a hill,
Or have seen knights compete in grand contests of skill.

I mourn from this time I cannot be transplanted;
I only have dreams that can never be granted
But I know that forever I shall delight
In this time of enchantment, not darkness — but light.

Linda Mussillo
New Dorp High School
1979

From Mariah Marvin, et al., *The Human Adventure* (Menlo Park, Calif.: Addison-Wesley Publishing Co., 1976), p.200.

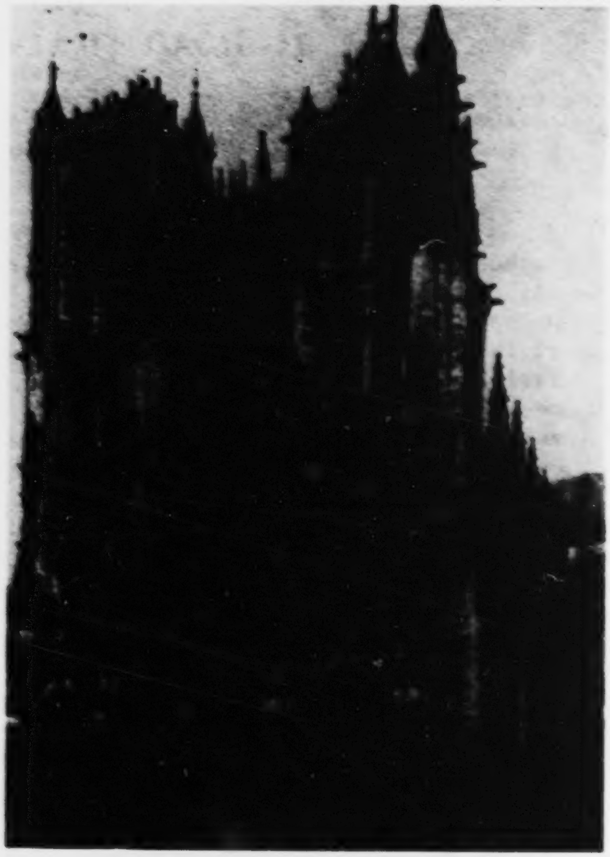


In a medieval town, many goods and services were provided.

From Gerald Leinwand, *The Pageant of World History* (Boston: Allyn and Bacon, Inc., 1977), p. 143.

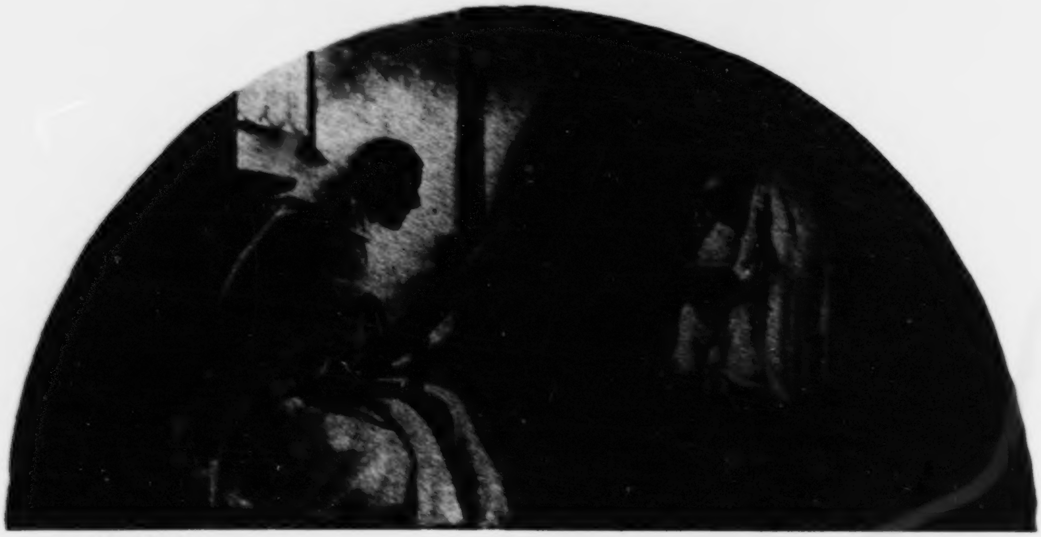
In an age when most people could not read, church windows portrayed tales from the Bible, stories from history, and scenes of life in heaven.

From Mariah Marvin, et al., *Human Adventure* (Menlo Park, Calif.: Addison Wesley Publishing Co., 1976), p. 214.



Ewing Galloway

The Middle Ages saw a rash of church building spread throughout Europe. This great Gothic-style cathedral stands at Amiens, France.



Brown Brothers

Medieval monk transcribing from a fifth century Bible.

From Jack Abramowitz, *World History: From Stone Age to Renaissance* (Chicago: Follett Publishing Co., 1974), pp. 75-76.

BAGHDAD in the Late Ninth Century

Imagine what it must have been like for a European to travel to Baghdad in the ninth century. Here is an account of one person who did.

I begin with Iraq because it is the center of this world. I mention Baghdad first because it is the center of Iraq, the greatest city, which has no peer in the east or west of the world in extent, size, prosperity, abundance of water, or health of climate, and because it is inhabited by all kinds of people, town-dwellers and country-dwellers. To it they come from all countries far and near, and people from every side have preferred Baghdad to their own homelands. There is no country, the peoples of which have not their own quarter and their own trading and financial arrangements. On its flanks flow two great rivers, the Tigris and the Euphrates, thus every kind of merchandise is completely available, from east and west, from Muslim and non-Muslim lands. Goods are brought from India, Sind, China, Tibet, the lands of the Turks, the Daylam, the Khazars, the Ethiopians, and others to such an extent that the products of the countries are more plentiful in Baghdad than in the countries from which they came.

The weather is temperate, the soil is rich, the water is sweet, the trees are thriving, the fruit luscious, the seeds are fertile, good things are abundant, and springs are easily found. Because of the temperate weather and rich soil and sweet water, the character of the inhabitants is good, their faces bright, and their minds clean. The people excel in knowledge, understanding, letters, manners, insight, skill in commerce and crafts, cleverness in every argument, competency in every calling, and mastery of every craft. There is none more learned than their scholars, better informed than their historians, more intelligent than their theologians (religious scholars), more accurate than their readers, more skillful than their physicians, more melodious than their singers, more delicate than their craftsmen, more literate than their judges, more eloquent than their preachers, more poetic than their poets, and more reckless than their rakes.

From Bernard Lewis, et al., eds., *Encyclopedia of Islam*, Vol. II (Atlantic Highlands, N.J.: Humanities Press, Inc., 1965), pp. 69-77.

Neighbors in the North (Tenth Century)

As regards the people of the northern quadrant (Europeans), those who penetrate to the North, such as the Slavs, the Franks, and those nations that are their neighbors: The power of the sun is weak among them because of their distance from it; cold and damp prevail in their regions, and snow and ice follow one another in endless succession. The warm humor is lacking among them; their bodies are large, their natures gross, their manners harsh, their understanding dull, and their tongues heavy. Their color is so excessively white that it passes from white to blue; their skin is thin and their flesh thick. Their eyes are also blue, matching the character of their coloring; their hair is lank and reddish because of the prevalence of damp mists. Their religious beliefs lack solidity, and this is because of the nature of cold and the lack of warmth.

Those of them who are farthest to the north are the most subject to stupidity, grossness, and brutishness. The farther north, the more this is so. Such are those Turks who penetrate to the north. Because of their distance from the circuit of the sun when it rises and sets, there is much snow among them, and cold and damp have conquered their habitations; their bodies are slack and thick, and their backbones and neckbones so supple that they can shoot their arrows as they turn and flee. Their joints form hollows because they have so much flesh; their faces are round and their eyes small because the warmth concentrates in their faces while the cold takes possession of their bodies. The cold humor produces much blood; then their coloring grows red, since it is a quality of coldness to gather warmth and make it appear outside.

Answer the following true-false questions:

1. The power of the sun is weak among Northern countries because of their distance from it. ________
2. Warm humor is lacking among Northern Europeans. ________
3. Those of the Northern Europeans who are farthest to the North are most subject to stupidity. ________
4. Because of their distance from the circuit of the sun when it rises and sets, there is much snow where the North Europeans live. ________
5. Their religious beliefs lack solidity. ________
6. In many instances the skin color of North Europeans is blue. ________

From Bernard Lewis, et al., eds, *Encyclopedia of Islam*, Vol. II (Atlantic Highlands, N.J.: Humanities Press, Inc., 1965), p. 122.

An Islamic Doctor in the Middle Ages

Avicenna was one of the most extraordinary figures in world history. Born in 980 AD in the northern part of present day Afganistan, he was a scientist, doctor, philosopher, poet, and musician. He wrote 456 works in Arabic and 23 in Persian. He was known as a "prince among scholars" and his many works sparked an intellectual revival in Europe that influenced European scientists, philosophers and artists for centuries.

From his casebook:

#1. The greatest care must be taken during surgical operations to prevent infection, because a wound can only be treated in the absence of infection. Should infection or a bruise occur, it will collect at the wound which will form pus, making surgical operation impossible until it has been treated. If the bead in a wound becomes infected it must be cut out as quickly as possible.

#2. Bathing the infant: In summertime an infant should be bathed in pleasing tepid water. In winter the water should be on the warm side. Whenever possible the mother's milk should be given. For that is the ailment of all others most like in substance to the healthy material which the infant receives while in the womb.

#3. As long as the air is pure and has no substances mixed in it which would be against the temperament of the breath, health will come and remain. Otherwise the opposite occurs. The substance of the air is good when it is not contaminated with matter such as vapours from the marshes and lakes or canals and open sewers or the gaseous products from chemical works or smoke or soot. Air is good when it does not interfere with one's breathing or cause the throat to contract.

#4. For many months a young nobleman lay sick and near death from a strange illness which all the medicines and cures suggested by the learned doctors did not help. In despair, the youth's family called Avicenna, the most famous doctor in the land. He examined the sick youth and then asked to be left alone with him. Holding the patient's pulse, he said:

"Tell me, my son, about yourself, your life, your relations with your family, your plans for the future."

"I am very ill and soon will die," was all the youth would say.

"Do not upset yourself like this, you will surely live," replied the doctor. "Tell me what you think of women." And, feeling the youth's pulse quicken, he went on, "Has your heart never been drawn by a woman's beauty?"

"No. No!" exclaimed the youth.

"Why do you say 'No' to me," said Avicenna, "when your whole body cries out the answer 'Yes'? What is the maiden's name?"

Finally, after a long silence, the youth whispered the name of his beloved.

Avicenna called his parents and said solemnly, "the patient is suffering from an incurable disease. He is lovesick and fears to tell you of the woman who has won his heart. There is only one cure - marriage."

Some days later, the youth and his beloved were married, the young nobleman fully cured.

Adapted from Avicenna, *Canon of Medicine* [as quoted by Ahmed Aroua, "Notes and nostrums from Avicenna's casebook"] (*The Unesco Courier, October, 1980), pp. 18-19.*

The Pope Calls for the Crusades: 1095

It is the year 1095. You are a French nobleman who has come to hear Pope Urban II speak. He begins;

> Oh, race of Franks*, chosen and beloved by God...
>
> From Jerusalem and Constantinople, a horrible tale has gone forth that a race from the kingdom of the Persians, an accursed race, a race (separated) from God,...has invaded Christian lands and has killed them and set fire to their villages. They have led away a part of the captives into their own country, and another part they have destroyed by cruel tortures; they have either entirely destroyed the churches of God or taken them for their own religion. They destroy the altars, after having defiled them with their uncleanliness...The kingdom of the Greeks is now (cut apart) by them and deprived of its territory. On whom is the obligation of avenging these wrongs and of recovering the territory, if not upon you? You, upon whom above other nations God has given remarkable glory in arms, great courage, bodily activity, and strength to defeat those who resist you....
>
> Let the Holy Sepulcher (tomb) of the Lord, our Saviour, which is possessed by unclean nations, especially (arouse) you, and the holy places which are now treated (disgracefully) and disrespectfully polluted with their filthiness. Oh, most valiant soldiers and descendants of invincible ancestors,...recall the bravery of your (forefathers)....
>
> Enter upon the road to the Holy Sepulcher; take that land from the wicked race...

*German tribes that settled in France.

Adapted from Louis Snyder, et al., *Panorama of the Past*, Volume I (New York: Houghton Mifflin Co., 1966), pp. 59-61.

Questions for Discussion:

1. According to Pope Urban II, why is it necessary for Christians to go to war?
2. How does Pope Urban attempt to convince Christians to go to war? How does he portray the Muslims? Why? Does the Pope appeal to emotion? Explain.
3. Was the Church a force that tried to promote or discourage war? Explain.
4. Do you believe that wars can be justified in the name of God? Explain.

WORKSHEET C-24

Legacy of the Crusades

The cross-bearers who undertook the long journey to the Middle East from France, England, Germany, and Italy were almost entirely ignorant of the kind of people they were going to meet there. All they knew was that they were going to try to take the Holy Land from the hands of a civilization of "unbelievers" whose God and Prophet were different from their own. The Crusaders were surprised to find a highly developed culture which was not only much older than Europe's but in many ways quite superior. Doctors who accompanied the Crusades discovered that Muslim medicine was far more advanced than their own.

One positive result of the Crusades was a greatly expanded knowledge of geography gained by the West. With the coming of so many invaders from all parts of Europe, the veil of the "mysterious East" had been lifted for good.

The 200 years of constant coming and going between East and West obviously gave trade a tremendous boost. Merchants, studying the itineraries of the cross-bearers, discovered the most direct routes between eastern Mediterranean ports and the heart of Europe. Venice was a particularly active port of entry for goods imported from the Middle East and India. From there, the goods traveled a well-established route through the Brenner Pass, up the Rhine to Brussels and then north to the Baltic Sea. Many a town which lies along this course owes its existence to a brisk demand for exotic wares from the East...

As a result of prolonged contact with the East, Europeans developed new tastes in everyday living which have survived through the centuries. Certain habits of eating, dress, and home decoration acquired while they were away in the East, were carried back to Europe. Whereas food had always been sweetened by honey before, sugar (Arabic: sukkar) from the cane of Syrian origin became the new sweetening agent. European cooks must have spent long hours thinking up different ways of using recently introduced lemons, rice, scallions, melons, and apricots, (called "plums of Damascus.") Medieval menus suddenly took on added zest from the exciting new tropical products of Arabia and India.

European ladies began to appear in clothes made of damask (named for the city of Damascus), muslin, silk, and fine furs. The Crusaders brought back perfumes, rugs, carpets, and tapestries, as well as lacquers, dyestuffs, indigo, and glass mirrors (a welcome improvement over polished metals). Startling new colors, such as lilac, also came to Europe more or less directly as a result of the Crusades.

The flood of new goods could not help but bring improvements in such areas as transportation and methods of doing business. Italian merchants placed into their Mediterranean service larger and faster ships. The Templars introduced the first system of international banking. From then on, voyagers heading for the Holy Land could deposit their funds in Paris and draw them out when they reached Acre or Constantinople.

The Arab builders learned much about military masonry from the Crusaders who brought this knowledge from Normandy and Italy. In constructing the famed Citadel of Cairo, Saladin took some of the features of Crusaders' castles he had observed up and down the Levant. Then, when the great cathedrals of Europe began to rise in a somewhat later period, their builders installed windows of stained glass made with a technique which had originated with the ancient Phoenicians.

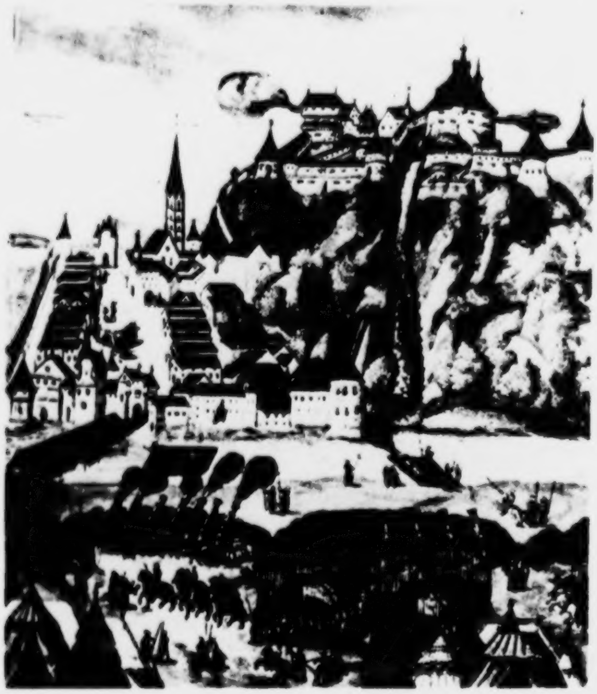
In warfare, the employment of siege tactics, the cross-bow, fires and combustibles, carrier pigeons for communication purposes and the celebration of victories by illumination were all learned from the Arabs.

From a purely military point of view, the Crusades must be written off as a failure for the West, because after changing hands so many times, the territory comprising the Christian Kingdom of Jerusalem reverted to the Muslims for good. But during that two-century struggle between East and West, each side made major contributions to the culture of the other. That vast interchange removed the wall of ignorance that had always existed between Europe and Asia.

From "Legacy of the Crusades," *Aramco World, VII* (May, 1956), pp. 3-7.

The Beginning of the Decline of the Middle Ages

A historian would find this picture a good clue in explaining the decline of feudalism. See how much you can learn from studying it.



- List the important information that you learn from this picture.

____

____

____

- Based on the information you have listed, what caused the decline of feudalism according to the person who drew this picture?

____

____

____

From Nathaniel Platt and Muriel Jean Drummond, *Our World Through the Ages* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1967), p. 179.

Feudalism Declines in Japan

During the Tokugaua period, society was strictly regulated in an attempt to bring about law and order. Indicate which of these regulations you would favor, which you would oppose, and which do not apply today.

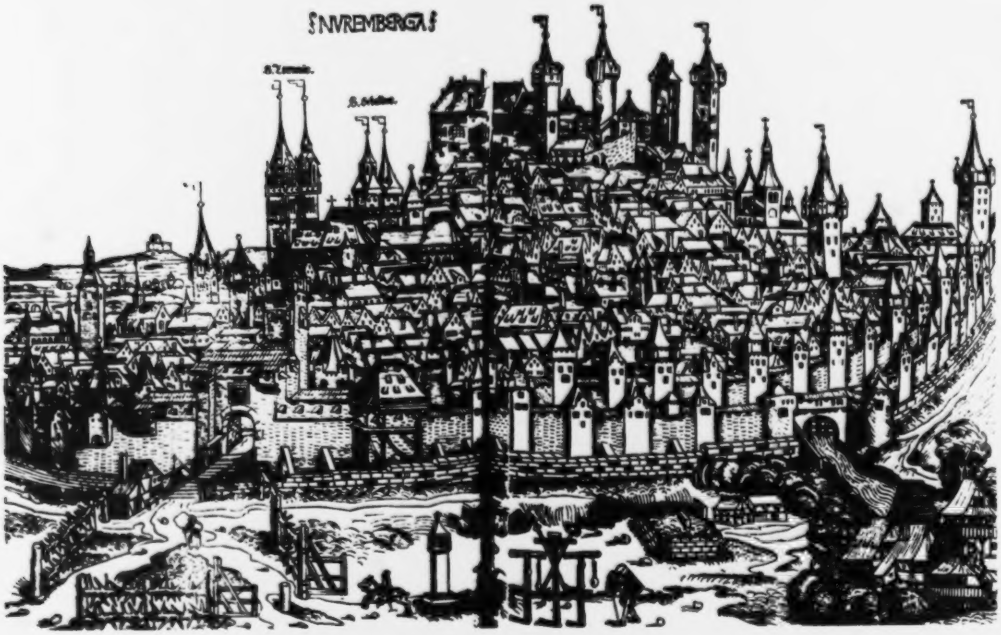
	I would favor such a law today	I would oppose such a law	Does not apply today
1. The arts of peace and war, including archery and horsemanship, should be pursued single-mindedly. Though arms are called instruments of evil, there are times when they must be resorted to.			
2. Drinking parties and wanton revelry should be avoided. Sexual indulgence and habitual gambling lead to the downfall of a state.			
3. Offenders against the law should not be harbored or hidden in any domain. Those who break the law deserve heavy punishment.			
4. Great lords (daimyo), the lesser lords, and officials should immediately expel from their domains any among their retainers or henchmen who have been charged with treason or murder. Wild and wicked men may become weapons for overturning the state and destroying the people.			
5. Henceforth no outsider, none but the inhabitants of a particular domain, shall be permitted to reside in that domain. Each domain has its own ways. If a man discloses the secrets of one's own country to another domain, that may lead to its downfall.			

	I would favor such a law today	I would oppose such a law	Does not apply today
6. Restrictions on the type and quality of dress to be worn should not be violated. Lord and vassal, superior and inferior, should observe what is proper to their station in life.			
7. Persons without rank shall not ride in palanquins (enclosed sedan chairs). Permission shall be granted only to the lords of the various domains, their close relatives and ranking officials, medical men and astrologers, those over sixty years of age, and those ill or infirm. Exceptions to this law are the court families, Buddhist prelates, and the clergy in general.			
8. The samurai of the various domains shall lead thrifty and simple lives. When the rich make a display of their wealth, the poor are humiliated and envious. Nothing leads to corruption so much as this, and therefore it must be strictly curbed.			
9. The lords of the domains should select officials with a capacity for public administration. Good government depends on getting the right men. Due attention should be given to their merits and faults; rewards and punishment must be properly distributed.			

Adapted from Ryusaku Tsunoda, et al., *Sources of Japanese Tradition, pp. 326-329.*

Nuremberg: 1220

Below is a woodcut of Nuremberg in 1220 as it appeared as a medieval town.



From William S. Davis, Life on a Medieval Barony (Harper & Row Publications, Inc.).

Write message here....

POST CARD

stamp

____

____

____

A Medieval Town — Circa 1220

Even the best of the streets are dark, tortuous, and filthy. There is almost no paving. The waste water of the houses is flung from the windows. Horrid offal [waste] is thus cast out, as well as the blood and refuse from the numerous slaughterhouses. Pigs are privileged as scavengers, . . . The streets are the darker because the second stories of the houses project considerably over the first, the third over the second, . . . Consequently, there is almost a roof formed over the lanes, cutting off rain, light and air. . . . All the thoroughfares, too, are amazingly crooked, . . . At night these twisting avenues are dark as pitch. . . .

From J. Norman Parmer, et al., *People and Progress* (River Forest, Ill.: Landlaw Brothers, 1978), p. 438.

Guild Rules

During the eleventh century, trade and the use of money increased, and town life revived. As town craftsmen began to manufacture more goods, they organized into guilds, or craft associations. Each town established separate guilds for merchants and for members of each craft such as weavers, hat makers, or glove makers. Gradually the rules of the guilds began to regulate economic affairs in the towns. The following regulations come from two medieval guilds.

The Merchant Guild of Lynn Regis

If any stranger wishes to enter the Merchant Guild of Lynn Regis, he must pay the alderman one hundred shillings. (Note: The alderman was the leader of the guild.)

If any member of the guild has a son or sons who wish to enter the guild each one ought to pay the guild four shillings for his entrance.

If any of the members of the guild tell any stranger the plans or the decisions of the guild, without the permission of the alderman, they shall pay a fine of thirty-two pence.

If any of the members of the guild should fall into poverty or misery, all the members of the guild are to assist him out of the treasury of the guild or out of their own pockets.

If any member should fall asleep because of too much drink at a general meeting or at the feasts of the guild, he must pay a fine of four pence.

The Hatters' Guild of London

The most experienced and best hat makers shall rule the guild as wardens. They shall watch all members of the guild to see that the regulations are kept.

No one shall make or sell hats in London unless he is a citizen and a member of the guild.

Only men who take an apprenticeship under one of the masters of the guild may enter the hatters' trade. An apprentice must serve a term of at least seven years before he may become a journeyman.

Because some of the members of the guild have made hats that do not meet the standards of the guild, no workman in the trade shall work at night. All workmen in the trade shall make hats in the daytime so that the wardens may inspect their work.

From Edwin Fenton and John M. Good, *The Shaping of Western Society: An Inquiry Approach* (New York: Holt Rinehart and Winston, 1974), pp. 47-48 as cited in Joint Council on Economic Education *Strategies for Teaching Economics World Studies*, Secondary (New York, 1980), p. 33.

Two Views on the Feudal Ages

The Feudal Ages from the ninth to the fifteenth century was a period of force, of disorder, and of violence. It was literally an age in which the strongest took what he could and the weaker nobles and the common people protected themselves as best they might. A leader who did not excel as a fighter usually gave way to one whose arm was stronger, whose sword thrust was keener, and whose battle ax cut deeper. It was an age in which assassination was used frequently to rid a noble or prince of his enemies. It was an age in which treachery abounded and faith was not kept except with the strong. Even the Church was disorganized in the earlier period. Few of its members were able to read and some higher churchmen were only a little less unscrupulous than other great nobles. The rights of peasants and women were not deeply respected, although in the later Feudal Age (1100–1450 A.D.) a more chivalrous spirit was shown to noble ladies.

Roscoe Louis Ashley, *Early European Civilization*. New York. Macmillan, 1916, 381.

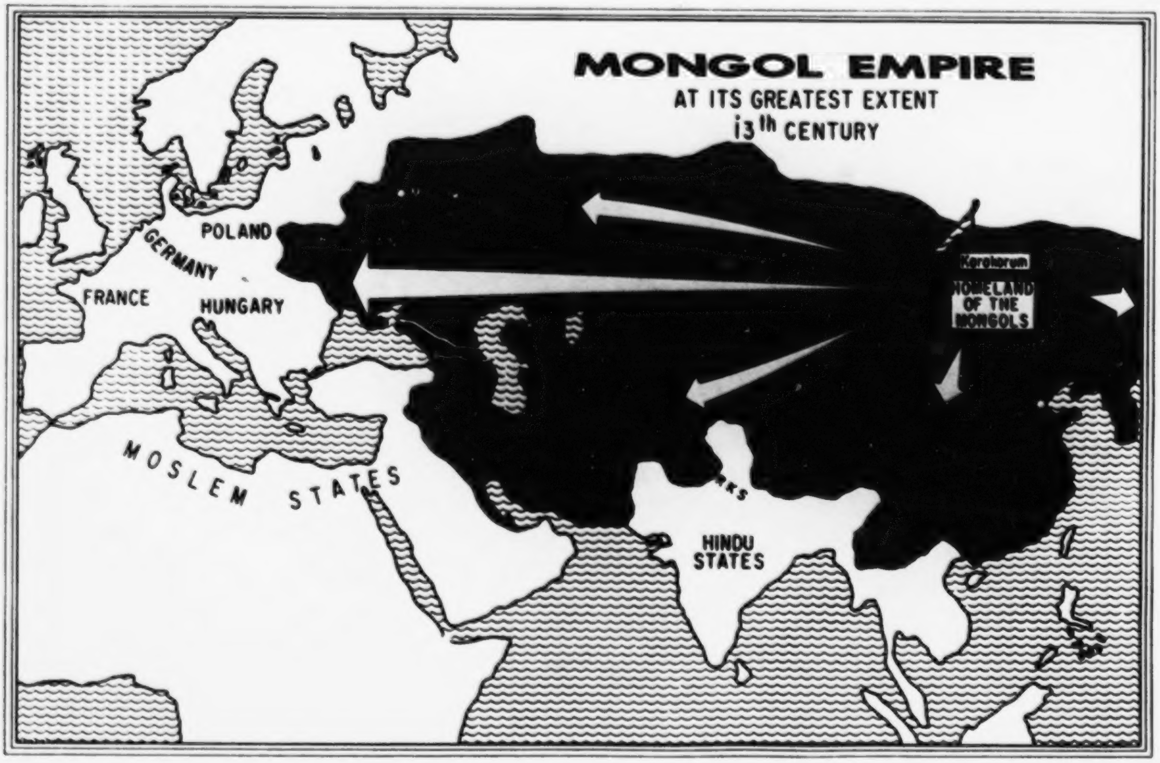
By learning more and more to ask the right questions and by daring even to ask some that can be challenged as inappropriate, we learn that an age once traditionally described as "dark" had remarkable vitality and exuberance. Even at its worst it performed the function of guarding, frequently by accident and chance, the knowledge and treasures of what had come before, but even more it was creative and inventive, and transmitted to later ages great riches of its own. The concept of a thousand years of suspended animation was never more than an illusion, an aberration of the human mind.

Gray C. Boyce, "The Medieval Period," in The 34th Yearbook of the National Council for the Social Studies, 1964, 169–70.

From Bernard Feder, *Viewpoints in World History* (New York: American Book Co., 1968), pp. 69-70.

Mongol Map

One of the largest empires in the history of the world was controlled by the Mongol Emperors.


MONGOL EMPIRE
AT ITS GREATEST EXTENT
13th CENTURY
POLAND
GERMANY
FRANCE
HUNGARY
MOSLEM STATES
HINDU STATES
Karakorum
HOMELAND OF THE MONGOLS

1. What does this map tell us about the Mongol Empire? ______________
____

2. Name 4 countries into which the Mongol Empire extended.
____
____
____
____

3. Could a group of people take over so much territory today? Explain.

From Philip L. Groisser, *Mastering World History* (New York: Keystone Education Press, 1971), p. 89.

Mongol War Machine

In Europe the reputation of the Mongols as fighters was well-known. Few people however, had ever observed the Mongols in action. One of the first was John of Plano Caprini, a Catholic priest and representative of the Pope. His description follows. (The term Tatars is used in the description because in Russia the Mongols were called Tatars.)

> When they are going to make war, they send ahead a small group who carry nothing with them but their tents, horses and arms. They seize nothing, burn no houses, and slaughter no animals, they only wound and kill men or, if they can do nothing else, make them flee. The army follows, taking everything they come across, and they take prisoner or kill any people who are to be found.
>
> In conquering a fort they make many promises to convince the people inside to surrender. If they do surrender, they say, "Come out, so we may count you according to our custom: and when they come out they seek out the (craftsmen) among them and keep these...the others, with the exception of those they wish to have as slaves, they kill with the axe. If they do spare any others they never spare the nobles.
>
> All those they take prisoner in battle they put to death unless they happen to want to keep some as slaves. They divide those who are to be killed among the captains of a hundred to be executed by them with a battle-axe; they (the captains) in their turn divide them among the captives, giving each slave to kill ten or more or less as the officers think fit...
>
> It should be known that the Tatars only make peace with their enemies if the following demands are met: first, when the Tatars ask, they must fight against any nation; and second, that they hand over a tenth part of everything, men as well as possessions. They count ten boys and take one of them, and they do the same with girls, and, taking them away to their own country, they keep them as slaves; the rest they number and dispose of according to their custom.
>
> The Tatars place bastaki (their own governors) in the countries they conquer. The rulers as well as the others are obliged to obey their commands. If the men of any city or country disobey bastaki, the latter accuse them of being unfaithful to the Tatars...Consequently that city or country is destroyed and everyone is put to death by a force of Tatars who are called by the governor. They arrive unknown to the inhabitants, and suddenly rush upon and destroy them. This happened recently to a certain town in the land of Cumans (Turkic people of southern Russia).
>
> The Tatars take tribute from and deal leniently with nations a long distance away from them which border on countries not subject to the Tatars and somewhat feared by them. They do this so that these neighboring countries will not bring an army against them.

Adapted from Hyman Kublin, *Russia: Selected Readings* (New York: Houghton Mifflin Co., 1969), pp. 70-74.

Mongols vs. Chinese: Who Won?

By capturing China, the Mongols faced serious problems in dealing with the Chinese. Although the discussion below never took place, it tells us how a problem arising from the Mongol takeover of China was resolved.

The time: 1290 A.D.

The place: Tai-tu (tie-too), the Mongol capital of China.

The action: Kadak (ka-DACK), a Mongol lord, is talking with Liao (lee-ow), a minor Chinese official.

KADAK: You never say so directly, Liao. But when you say "lord" to me, I think you really want to say "barbarian."

LIAO: That would not be fitting. You are a friend of the Son of Heaven, and I am nothing but a poor scholar.

KADAK: I still don't know what you're thinking when I propose a new idea to you. We're not so different, after all. I wear silks and court costume. I am not like my father. He wore leather leggings and sheepskins and never took a bath.

LIAO: It's true. Many Mongols wear Chinese clothing. Some have taken Chinese names, and speak Chinese more than they do Mongol. Some even eat Chinese food. But they still drink *kumiss* [KOO-miss], which makes them drunk and clumsy.

KADAK: What's wrong with fermented mare's milk? It's delicious. You should try it.

LIAO: Thank you, no.

KADAK: I think Mongol methods have been good for the empire. Years ago, before we came, China was getting soft. Your royal court forgot how to fight. It spent its time writing poetry and memorizing the works of ancient teachers.

LIAO: Well, there's not much time for that now. And then the emperor has done away with the examinations for government office anyway. Anybody can be an official now—even people who can't read. So a lot of our scholars have moved away from the court. Outside the court they can follow the old ways.

KADAK: But look around you. The nation is doing well. The emperor's printed paper money is as good as gold from here to Persia. There is plenty of trade. And people are safe. You've heard the saying: "A young girl could carry a plate of gold from one end of the empire to another, and no one would bother her."

LIAO: Of course people wouldn't bother her. They would be afraid they'd have their heads chopped off.

KADAK: Naturally. And communications are excellent. You can send a message anywhere by fast horsemen. Repairs on the Grand Canal are almost finished. It can carry food to much of China.

LIAO: All it cost was the hard labor of two-and-a-half million Chinese!

KADAK: But it's a useful improvement. Nothing good comes without work, as Confucius would say.

LIAO: Confucius meant one's own work. You mean someone else's work. I haven't seen any Mongols working on the Grand Canal.

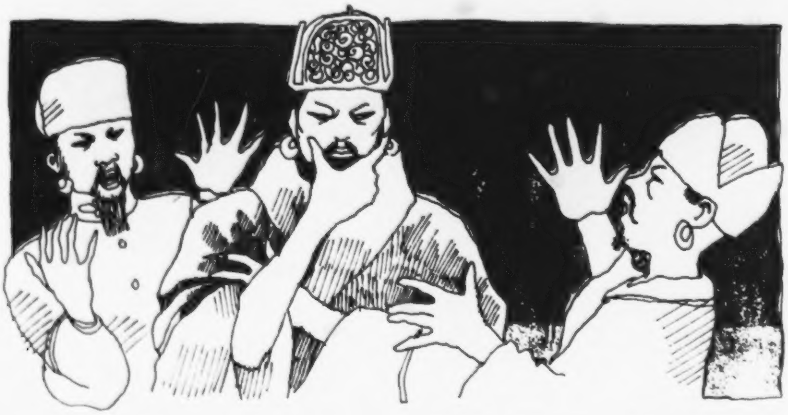
KADAK: I will ignore that remark, since you're my friend. It's good to be able to talk sincerely with a friend. Because I worry sometimes. I wonder about the future. The great Genghis Khan liked to go back to the wild Mongol homeland in the north from time to time. He was afraid of getting soft, spoiled on luxury. Years ago, he said: "After us, the people of our race will wear garments of gold. They will eat sweet, greasy food; ride splendid horses; and hold in their arms the loveliest of women. They will forget that they owe these things to us." What do you think, Liao? Are we getting spoiled?

LIAO: That is not for me to say. Would you like more *kumiss?*

From William Johnson, et al., *Empires Beyond Europe: Asia, Africa and the Americas* (New York: Scholastic Book Services, 1976), pp. 82-84.

The Mongols and the Chinese: Bargaining for Change

A Mongol adviser and a Chinese adviser are meeting with Kublai Khan. The Mongol adviser wants to show all the good things the Mongols have done for China. The Chinese adviser wants to tell the emperor about some policies he doesn't like. Each adviser is carrying notes that he will use. You prepare those notes, based on the information [in the previous worksheet] Under the heading "Mongol Improvements," list four good things the Mongols have done for China. Under the heading "Policy Changes Needed," list four things which the Chinese adviser might complain about.



Mongol Improvements	Policy Changes Needed
1	1
2	2
3	3
4	4

From William Johnson, et al., *Empires Beyond Europe: Asia, Africa and the Americas* (New York: Scholastic Book Services, 1976), p. 85.

It Was the Law: According to the Mongols

You are a member of the Mongol Court of Kublai. He has called you to a meeting to discuss the proposal of a new code of laws.

	I AM		
PROPOSALS	FOR	AGAINST	REASONS
A man shall be punished if he refuses to take into his home a member of his family who has been widowed, orphaned, or is aged, crippled, or ill and cannot support himself or herself.			
A wife who is deserted by her husband may return to her parents and remarry. Her first husband has lost all his legal rights by his act of desertion and the marriage is ended.			
A government official who is so harsh in collecting taxes as to force parents to enslave their children shall be punished by law.			
A man will receive 87 blows by a wooden stick if he marries during the period of mourning for the death of one of his parents (this period of mourning lasted three years). His marriage is declared invalid and his wife is free to leave him.			
A man who falsely accuses another person of wrongdoing will receive 97 blows of a wooden stick. His wife is free to leave him.			

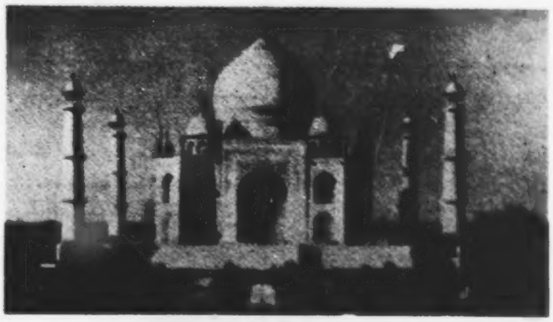
Adapted from Dan J. Ji, *The Essence of Chinese Civilization* (New York: D. Van Nostrand Co., 1967), pp. 402-407, 412.

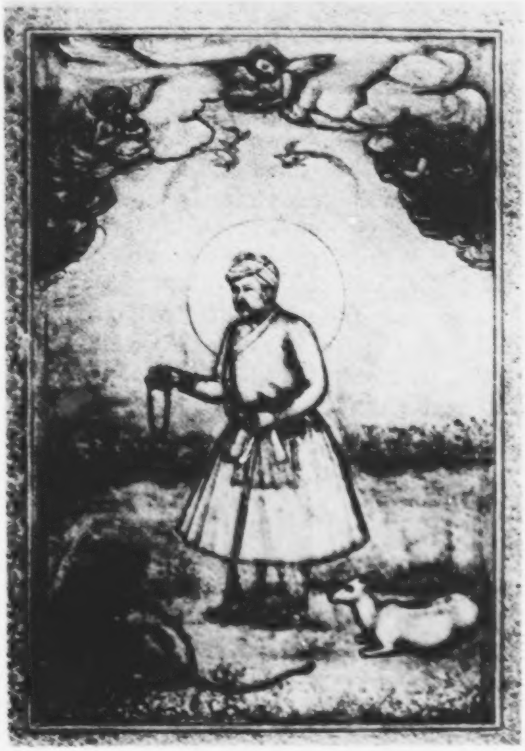
Moghuls in India

A trading party to Akbar's Empire might have seen a number of items and written accounts of the empire similar to the ones which appear below. In your notebook, write a letter to the pope describing the Moghul rule in India.

...He (Akbar) had a great liking for European clothes; and sometimes it was his pleasure to dress himself in a costume of black velvet made after the Portuguese fashion; but this was only on private, not on public occasions. He had always a sword at his side, or at any rate so near by that he could lay his hand upon it in a moment. He was well disposed towards foreigners, particularly Christians, some of whom he always liked to have about him. He was interested in and curious to learn about many things, and possessed an intimate knowledge, not only of military and political matters, but of many of the mechanical arts...
In short, he was well informed on a great variety of matters, and could talk about the laws of many sects, for this was a subject of which he made a special study...
...Any person might be able to speak to him on business of importance. Akbar appeared twice daily in public, and gave audience to all classes of his subjects. When giving audience, the king is also attended by a number of secretaries, whose duty is to record in writing every word that he speaks. This is a custom much practised by the princes of Persia, and other eastern countries.
Akbar took particular care to see that in every case justice should be strictly enforced. He was nevertheless cautious in giving out punishment, especially the punishment of death. In no city where he resided could any person be put to death until the the execution warrant had been submitted to him, some say, as many as three times. His punishments were not ordinarily cruel ...

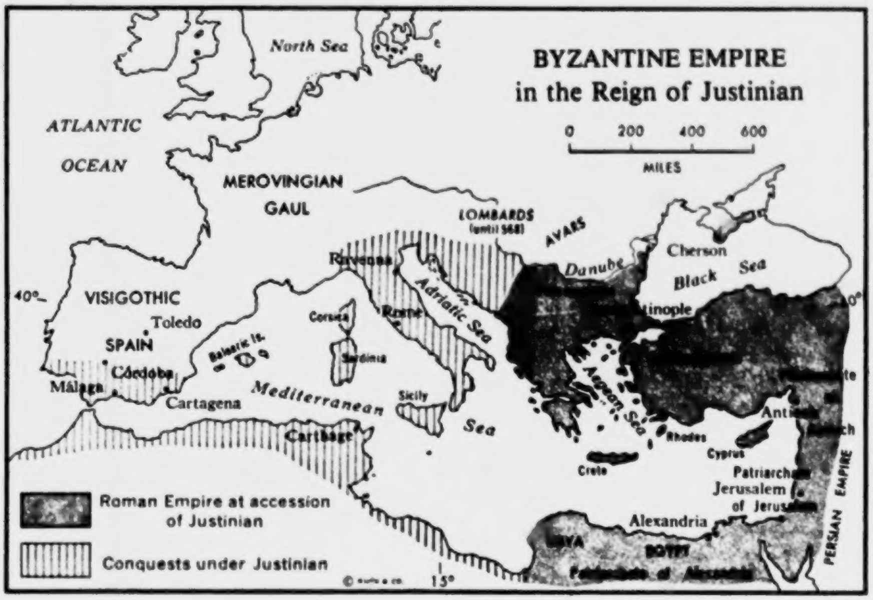
Before engaging in any important undertaking, he used to consult the members of his council; but he made up his own mind, adopting whatever course seemed to him the best....





Adapted from Peter G. Kontos *Patterns of Civilization: Asia* (New York: Cambridge Books Co., 1974), pp. 100, 105, 107, 110-112.

Byzantine Empire Under Justinian


BYZANTINE EMPIRE
in the Reign of Justinian
0 200 400 600
MILES
North Sea
ATLANTIC OCEAN
MEROVINGIAN GAUL
LOMBARDS (until 568)
AVARS
Danube
Cherson
Black Sea
VISIGOTHIC SPAIN
Toledo
Córdoba
Málaga
Cartagena
Balearic Is.
Corsica
Sardinia
Ravenna
Rome
Adriatic Sea
Mediterranean Sea
Sicily
Carthage
Aegean Sea
Rhodes
Crete
Cyprus
Antioch
Patriarchate of Jerusalem
Jerusalem
Alexandria
EGYPT
LIBYA
PERSIAN EMPIRE
40°
15°
Roman Empire at accession of Justinian
Conquests under Justinian

1. What is the title of this map? ______________________________

2. What do these symbols represent?

■ ______________________________

▥ ______________________________

3. List two countries conquered by Justinian:

____

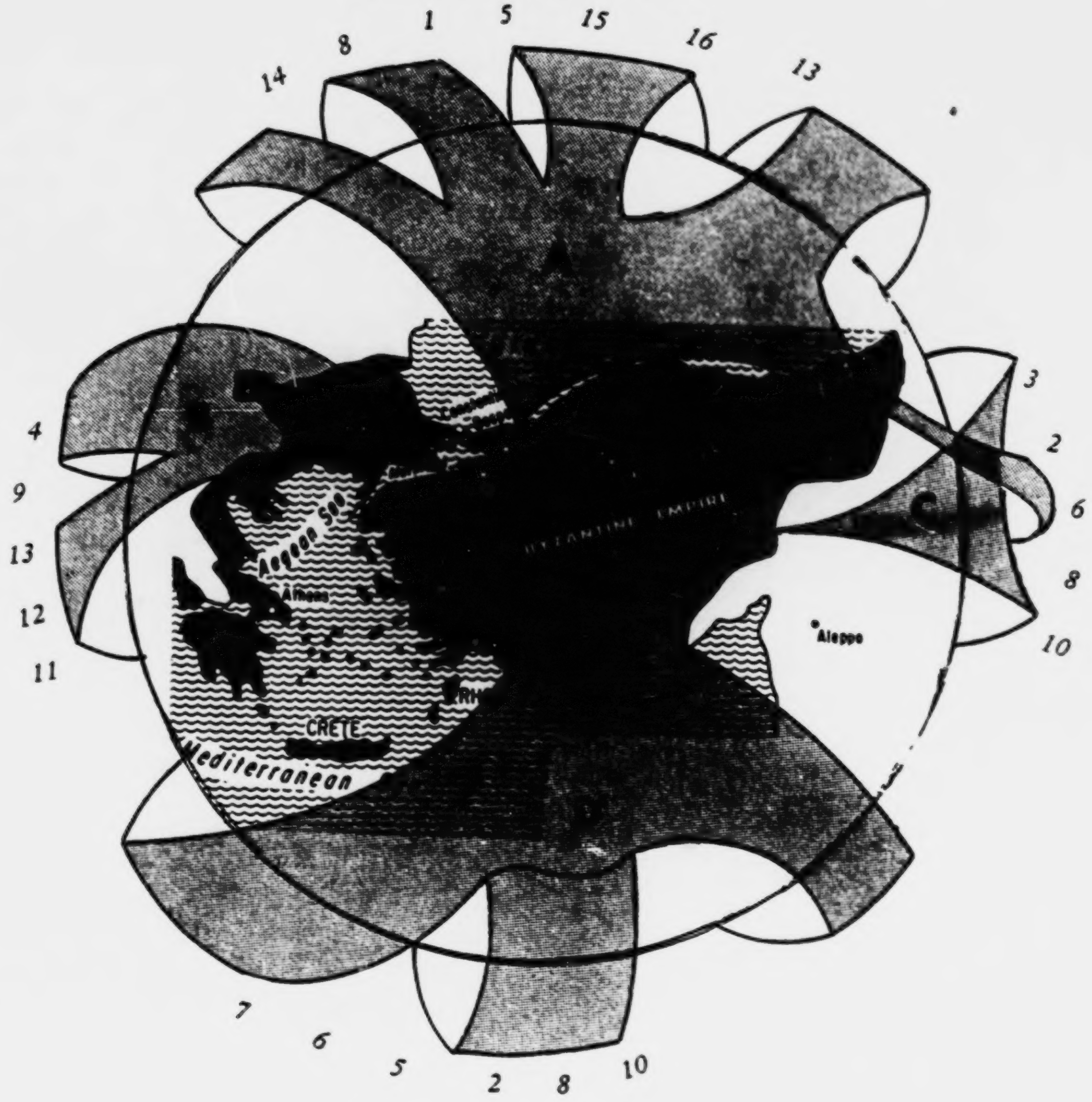
____

4. Write two sentences describing the information this map gives us about Emperor Justinian.

5. Draw the following arrows to the areas indicating:
caviar, furs, salt, honey, wax, and slaves. ~~oooooo~~)
ivory, porcelains, amber, silks and spices. ~~XXXXXX~~)

From *Collier's Encyclopedia*, Vol. 5 (New York: Crowell-Collier Educational Corporation, 1968), p. 69.

Byzantine Trade Routes


1
5
15
16
13
8
14
3
2
6
8
10
4
9
13
12
11
7
6
5
2
8
10
Aegean Sea
Athens
CRETE
RH
Mediterranean
BYZANTINE EMPIRE
Aleppo

Byzantine Empire in 1045

Trade flow ⇨

1. Amber
2. Ivory
3. Gems
4. Minerals
5. Gold
6. Textiles
7. Cotton
8. Silk
9. Timber
10. Spices
11. Salt
12. Weapons
13. Slaves
14. Wax
15. Furs
16. Dried Fish

From *The Random House Encyclopedia* (New York: Random House, 1977), p. 1057.

Justinian Code of Law

1. Any privilege or right that is not given to the defendant should not be given to the plaintiff...

2. No one may be forcibly removed from his own house.

3. In a case in which the claims of the two parties appear to be equal in merit, the person who has possession of the object in dispute ought to be considered to have the stronger claim...

4. Anyone who orders an injury to be inflicted is guilty of having inflicted it; but the person who obeyed the order is not guilty...

5. When a court judges that a man must pay to the extent of his ability, it should not take away all of his possessions, but it should take care that the convicted man is not reduced to poverty and want...

6. No one must suffer a penalty because of what he thinks.

7. The Emperor Trajan ruled that no one was to be convicted merely because he was suspected of committing a crime. He said that it was better for the crime of a guilty person to go unpunished than for an innocent person to be condemned...

8. In case of a major offense it makes a difference if the crime was committed accidentally or on purpose. Those who accidentally commit a crime ought to be moderately punished. Those who purposely commit a crime should be dealt with more severely.

9. The guilt of punishment of a father should not be carried over to his son. Everyone must be judged for his own actions.

10. When a punishment is prescribed by the court, the age and inexperience of the guilty party must be taken into account.

RULES OF EVIDENCE

11. The person who accuses someone must prove that his charge is true. This is not the obligation of the person denying the charge.

12. The credibility of witnesses should always be carefully considered. Therefore, attention should first be paid to finding out what rank a witness has -- that is, whether he is upper class or lower class. The court should find out whether he has led an honorable life or if he has been branded with public disgrace. It should find out if the witness is rich or poor in order to discover whether or not he might be likely to falsify his testimony for a bribe. The court should find out if the witness is hostile or friendly to the person against whom he is giving testimony...

Adapted from Peter Kontos, *Patterns of Civilization: Europe* (New York: Cambridge Book Company, 1973), pp. 20-21.

Justinian Code and United States Law

Below are statements adapted from our Bill of Rights and other United States statutes. Can you match them with a Roman law which protects the same or similar rights?

ROMAN LAW	UNITED STATES LAW
	1. Congress shall make no law prohibiting free exercise of religion or abridging the freedom of speech or of the press. (First Amendment)
	2. All men are innocent until proven guilty.
	3. According to New York State law, first degree murder is punishable by 25 years to life in prison. First degree murder applies to an act which was premeditated. Manslaughter refers to the taking of a life without premeditation. It is punishable by a term of five to fifteen years in prison.
	4. The defendant shall have the right to be confronted with the witness against him and to have the assistance of counsel for his defense (Sixth Amendment).

Revolt in Byzantium

The Byzantine government was very often the target of revolutionaries. Here is a portrayal of the famous Nika revolt of A.D. 532 (While the actual conversation never took place, it gives some idea of the reasons for revolt and the government approach to dealing with it.)

The year: 532 A.D.

The place: the Hippodrome, a huge stadium for chariot races.

The action: There is a pause between chariot races. Three spectators are talking.

BASIL: The whole city is complaining.

ALEX: It's no wonder. Justinian has raised taxes so high that all of us find it hard to make ends meet.

BASIL: He expects us to pay for the wars he's gotten us into in the East and the West.

LEO: And for the new buildings he's always putting up in Constantinople.

ALEX: These taxes are turning the people against Justinian. Normally some of us would back the emperor, but this time he has no friends. Right, Leo?

LEO: Yes. We feel Justinian is not one of us anymore. He has become much too powerful. He takes advice from no one.

BASIL: No one except Theodora. She is the real enemy. I hear rumors of a plot to overthrow the two of them. There is talk of crowning a new emperor.

LEO: I would welcome Justinian's overthrow. Yet I fear these plots will come to nothing.

ALEX: Maybe not. But I hear that Justinian has arrested some of the plotters. That has made many other people very angry.

LEO: Well, we will see.

The time: several days later.

The scene: Justinian's palace by the sea.

The action: Mobs have set fire to parts of Constantinople. Leontius (lee-ON-tee-us), an aide, is talking to the emperor. Theodora and a leading general look on.

LEONTIUS: There is no hope, sir. The city is burning. You must escape.

JUSTINIAN: Are you sure there are not troops enough to crush the mobs?

LEONTIUS: Too many are away fighting in our wars. We have ordered ships to take you away.

JUSTINIAN: It makes me sick at heart. But if there is no choice, I will go.

THEODORA: I would say a word.

LEONTIUS: Mistress, there is no time for woman's words.

JUSTINIAN: Theodora, we have to hurry.

THEODORA: There are times when a woman must speak her mind. Even if we save ourselves, it is not a good idea to run. A man who has been emperor cannot run and keep his dignity. If you want to go, Emperor, go. Nothing stops you. There is the sea. There are the steps to the sea. For my part, I like the old saying, "The empire is a fine burial robe." I'll die an empress, not a coward.

JUSTINIAN: You give me courage.

THEODORA: It takes courage to stand and fight.

JUSTINIAN: Then we stay.

LEONTIUS: But, sir—

JUSTINIAN: Silence! Theodora is right. General, am I to understand that the mobs are meeting now in the stadium?

GENERAL: Yes, sir.

JUSTINIAN: How many people are assembled there?

GENERAL: Tens of thousands, sir.

JUSTINIAN: So many? Hmmm. We can trap them. They will not be able to get out.

LEONTIUS: But what good will that do?

JUSTINIAN: It will prove to all my subjects that I mean to rule my realm.

THEODORA: That sounds like an emperor talking.

The time: four years later.

The place: the Church of the Holy Wisdom.

The action: Stephen, a master artist, is working with a young assistant, Nikki. They are constructing a mosaic.

STEPHEN: No, no. You are not doing it right. Each piece of glass must be set in plaster, so. Each must tilt, so.

NIKKI: It is harder than it seems.

STEPHEN: Look. The sun must strike the piece. The glass slants to bend the light down, so. Remember, you are working in God's greatest church.

NIKKI: I hope He appreciates what we're doing.

STEPHEN: Justinian loves to build. I can't count the buildings he has ordered since the riots four years ago.

NIKKI: I was away then. It must have been terrible. Fires everywhere.

STEPHEN: Nothing will make me forget what happened to my brother.

NIKKI: Was he in the stadium that day?

STEPHEN: Yes. He and the others thought they could crown a new emperor. Everyone was laughing and drinking. Soldiers blocked the doors. People couldn't get away. The soldiers killed them like cattle.

NIKKI: I heard that 30,000 people died. Is it true?

STEPHEN: Yes. Justinian is no saint.

NIKKI: Well, the riots have given the emperor a chance to make the city better than before.

STEPHEN: Libraries, churches—you name it and he's had it built.

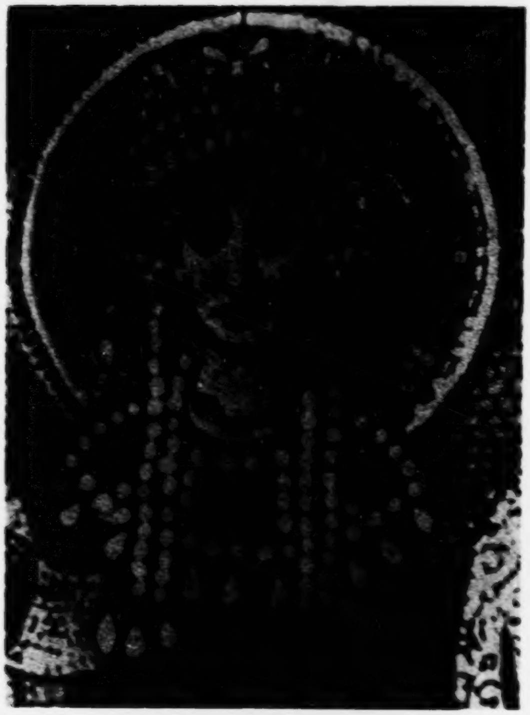
NIKKI: What I like are the new public baths and the park by the sea. But people still grumble. They don't like paying the taxes the government needs to pay for them.

STEPHEN: Sure. But then they brag about their beautiful city. Watch your work. You should be putting light green there.

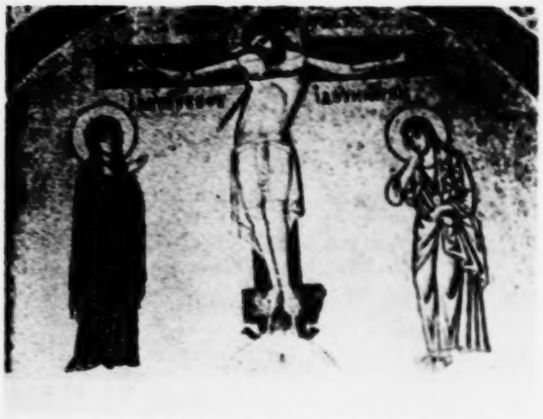
From William Johnson, et al., *Empires Beyond Europe: Asia, Africa and the Americas* (New York: Scholastic Book Services, 1976), pp. 178-180.

Byzantine Art

From *The Random House Encyclopedia* (New York: Random House, 1977), p. 1061.



From F. Kenneth Cox, et al., *Human Heritage: A World History* (Columbus, Ohio: Charles E. Merrill Publishing Co., 1981), p. 298.



From *The Random House Encyclopedia* (New York: Random House, 1977), p. 1060.

Byzantium Spreads Christianity to Russia

You will see in this eyewitness account of the baptism of the Prince of Kiev, Vladimir, how the Byzantine culture entered Russia, and the immediate impact.

987 A.D.

Vladimir summoned together his vassals and the city elders, and said to them, "Behold, the Bulgarians came before me urging me to accept their religion. Then came the Germans and after them came the Jews. Finally the Greeks (from Byzantium) appeared, criticizing all other faiths but commending their own, and they spoke at length, telling the history of the whole world from its beginning. Their words were artful, and it was wondrous to listen and pleasant to hear them. They preach the existence of another world. 'Whoever adopts our religion and then dies shall arise and live forever. But whosoever embraces another faith shall be consumed with fire in the next world.' What is your opinion on this subject, and what do you answer?" The vassals and the elders replied, "You know, O Prince, that no man condemns his own possessions, but praises them instead. If you desire to make certain, you have servants at your disposal. Send them to inquire about the ritual of the Greeks."

The representatives of the prince then proceeded to Constantinople. The emperor of Byzantium sent a message to the patriarch to inform him that a Russian delegation had arrived to examine the Greek faith, and directed him to prepare the church and the clergy, and to array himself in his (priestly) robes, so that the Russians might behold the glory of the God of the Greeks. The emperor accompanied the Russians to the church, while he explained to them the worship of his God. The Russians were astonished, and in their wonder, praised the Greek ceremonial. Then the Emperors Basil and Constantine said, "Go hence to your native country."

Thus they returned to their own country, and the prince called together his vassals and the elders. The envoys reported, "The Greeks led us to the buildings where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We know only that God dwells there among men, and their service is fairer than the ceremonies of other nations." Vladimir then inquired whether they should all accept baptism and they replied that the decision rested with him.

After a year had passed, in 988..., Vladimir marched with an armed force against Kherson, a Greek city, and the people of Kherson barricaded themselves therein. The inhabitants were accordingly overcome by thirst, and surrendered.

Vladimir and his retinue entered the city, and he sent messages to the Emperors Basil and Constantine, saying, "Behold, I have captured your glorious city. I have also heard that you have an unwedded sister. Unless you give her to me to wife, I shall deal with your own city as I have with Kherson." When the emperors heard this message, they were troubled, and replied, "It is not (proper) for Christians to be given in marriage to pagans (idol worshippers). If you are baptized, you shall have her to wife.

Vladimir was baptized in the Church of St. Basil, which stands at Kherson. After his baptism, Vladimir took the princess in marriage. ...He directed that the idols should be overthrown and that some should be cut to pieces and others burned with fire. He thus ordered that Perun (the chief idol) should be bound to a horse's tail and dragged along...to the river. He appointed twelve men to beat the idol with sticks. While the idol was being dragged along the stream to the Dnieper, the unbelievers wept over it, for they had not yet received holy baptism. After they had thus dragged the idol along, they cast it into the Dnieper.

Thereafter Vladimir proclaimed that any inhabitant, rich or poor, who was not yet baptized, would risk the prince's displeasure. When the people heard these words, they wept for joy, and exclaimed in their enthusiasm, "If this were not good, the prince and his boyars (nobles) would not have accepted it."

After the people were baptized, Vladimir ordained that churches should be built and established where pagan idols had previously stood. He began to found churches and to assign priests throughout the cities and to invite the people to accept baptism in all the cities and towns.

He also took children from the best families and sent them to schools for instruction in book learning.

Adapted from Hyman Kublin, *Russia: Selected Readings* (Boston: Houghton Mifflin Co., 1969), pp. 61-66.

Impressions of the Ottoman Turks

You have just been appointed representative of the King of Austria for the Court of Suleiman the Magnificient, Sultan of the Ottoman Turkish Empire. The only information about him are stories like the ones below written by an Italian Cardinal.

"...the splendor and glory of the East, the school of the best arts, the refuge of all good things has been captured, despoiled, ravaged, and completely sacked by the most inhuman barbarians and the most savage enemies of the Christian faith.... Much danger threatens Italy, not to mention other lands, if the violent assaults of these most ferocious barbarians are not checked."

Assume your diary appears below. Based on what you've read above, write what you think it might be like to live in Turkey.

Diary Entry for TODAY

Adapted from Marvin Perry, *Man's Unfinished Journey* (Atlanta, Ga.: Houghton Mifflin, 1978), p. 113.

Meeting with the Great Suleiman

Today you have been invited to meet Suleiman for the first time.

The Sultan was seated on a very low ottoman, not more than a foot from the ground, which was covered with a quantity of costly rugs and cushions of exquisite workmanship; near him lay his bow and arrows. His air, as I said, was by no means gracious, and his face wore a stern, though dignified, expression.

On entering, we were separately conducted into the royal presence by the chamberlains, who grasped our arms. This has been the Turkish fashion of admitting people to the Sovereign ever since a Croat, in order to avenge the death of his master, Marcus, Despot of Servia, asked Amurath for an audience, and took advantage of it to slay him. After having gone through a pretense of kissing his hands, we were conducted backwards to the wall opposite his seat, care being taken that we should never turn our backs on him. The Sultan then listened to what I had to say; but the language I held was not at all to his taste, for the demands of His Majesty (Ferdinand) breathed a spirit of independence and dignity, which was by no means acceptable to one who deemed that his wish was law; and so he made no answer beyond saying in a tetchy way, 'Giusel, giusel,' i.e.well,well. After this we were dismissed to our quarters...

In the space below, describe Suleiman in two different ways. In the appropriate space give a reason to support each impression.

Description 1 ____________ ____________ Description 2 ____________

____________________ ____________________

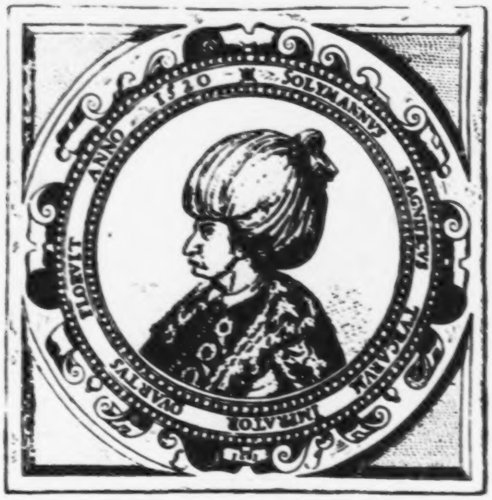
REASON 1

REASON 2

Adapted from L. S. Stavrianos, *Problems in World Civilization* (New York: Holt, Rinehart and Winston, 1966), pp. 3-8.

European Artists on Suleiman

After the Europeans met Suleiman, artists prepared pictures of him and his wife.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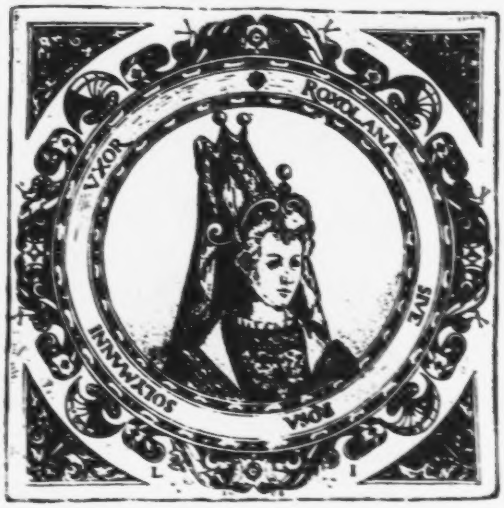
ROXOLANA SIVE ROSA SOLYMANNI VXOR
L
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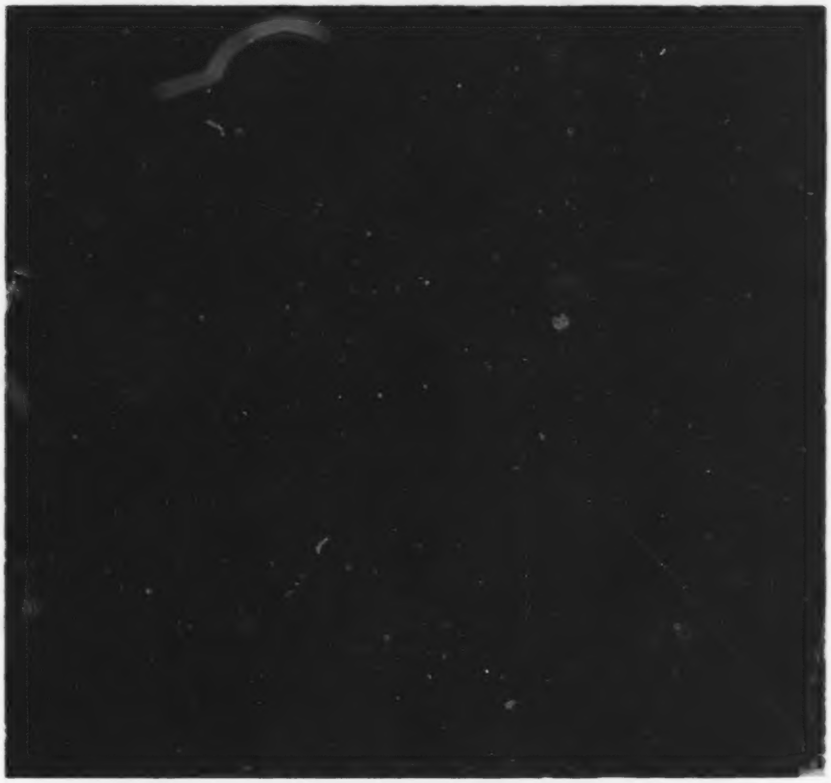
From Peter Kontos, *Patterns of Civilization: Asia* (New York: Cambridge Book Co., 1974), p. 125.

Turkish Army in Battle

Before the camera was invented one learned about other people through the artistic work of others. Many Europeans learned about the Turkish army through the picture which appeared below.



From Nathaniel Platt and Muriel Jean Drummond, *Our World Through the Ages* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1967), p. 159.

European vs. Turkish Army

A European observer of a Turkish army camp made these comments:

The first thing that struck me was that soldiers were not allowed to move from their quarters. There was perfect silence, no disturbances, no quarrels, no bullying, quite different from Christian camps. You could not hear a coarse work. Besides, everything was clean, no dunghills, no garbage, nothing to offend the eyes or nose. Holes are dug for the use of the men, which are again filled in with earth. Thus the whole camp is free from dirt. No drinking parties or banquets, and no sort of gambling, which is the great fault of our soldiers, are to be seen. The Turks are unacquainted with the art of losing their money at cards and dice...

I was taken where the sheep were slaughtered, so that I might see what meat there was for sale. I saw but four or five sheep at most. I expressed my astonishment that so little meat was sufficient for such a number of men, and was told in reply that few used it. When I asked what they ate, they pointed to a soldier who was eating a mess of turnips, onions, garlic, parsnips, and cucumbers, seasoned with salt and vinegar. He enjoyed his vegetables as much as if he had been dining off pheasants and partridges. Water is their only drink. This diet is good both for their health and their pockets.

In Christian lands at this time (during Lent) cities ring with games and dances, songs and shouts; everywhere are the sounds of revelling, drunkenness, and delirium. There is a story of a Turk, who came to us during one of these seasons saying that the Christians, on certain days, go raving mad, and are restored to their senses and their health by a kind of ashes, which are sprinkled on them in their temples. He told his friends that it was quite remarkable to see the beneficial effects of this remedy; the change was so great that one would hardly imagine them to be the same people. He referred of course to Ash Wednesday and Shrove Tuesday.

The Turks allow no crime and no disgraceful act to go unpunished. The penalties are expulsion from office, loss of rank, confiscation of property, and death.

Against us stands Suleiman, that cow who tramples the soil of Hungary with 200,000 horses, who is at the very gates of Austria, who threatens the rest of Germany, and brings in his train all the nations that extend from our borders to those of Persia. The army he leads is equipped with the wealth of many kingdoms. All contribute to our destruction.

Like a thunderbolt he strikes, shivers, and destroys everything in his way. He fills the world with the terror of his name. Like a raging lion he is always roaring around our borders, trying to break in, now in this place, now in that...

It makes me shudder to think of what the result of a struggle between such different systems must be.

On their side is the vast wealth of their Empire, unimpaired resources, experience and practice in arms, a veteran soldiery, an uninterrupted series of victories, readiness to endure hardships, union, order, discipline, thrift and watchfulness. On ours is found an empty treasury, luxurious habits, lack of resources, broken spirits, a raw and insubordinate soldiery, and greedy generals; there is no regard for discipline, license runs riot, the men indulge in drunkenness and debauchery, and worst of all, the enemy is accustomed to victory, we, to defeat. Can we doubt what the result must be...?

Adapted from Lefton Stavrianos, *The Epic of Modern Man* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1971), pp. 25-27.

The Turkish Palace School Curriculum

If you were one of the elite candidates selected to attend the Palace School in Turkey, the course of study would have looked something like the one below.

In the space to the left of each course indicate with an "X" those subjects which are similar to the ones you have taken or will be taking in high school.

LIBERAL ARTS

Languages
  ___Turkish
  ___Arabic
  ___Persian
Literature
  ___Turkish
  ___Persian
Grammar-Arabic & Syntax
Moslem religion
  ___Religious laws
  ___Study of Koran (Muslim Bible)
  ___Muslim system of justice
Turkish History
Turkish Music
Mathematics
  ___Arithmetic
  ___Geometry

PHYSICAL TRAINING

___Gymnastic Excercises
___Archery
___Wrestling
___Sword practice
Arts of War
___Horsemanship
Recreational Games
___Polo
___Chomaq (a game played with a ball attached to a cord)
___

VOCATIONAL TRAINING

___Gardening
___Goldsmithing
___Cabinetry
___Laundering
Cooking and Preparation of Royal Drink
___Bedmaking
___Falconry
Care at the Turkish Bath
___shaving, haircutting, arrangement of turbans, manicuring

Adapted from L.S. Stavrianos, *The Ottoman Empire* (New York: Holt Rinehart and Winston, 1966), pp. 15-20.

Merit System

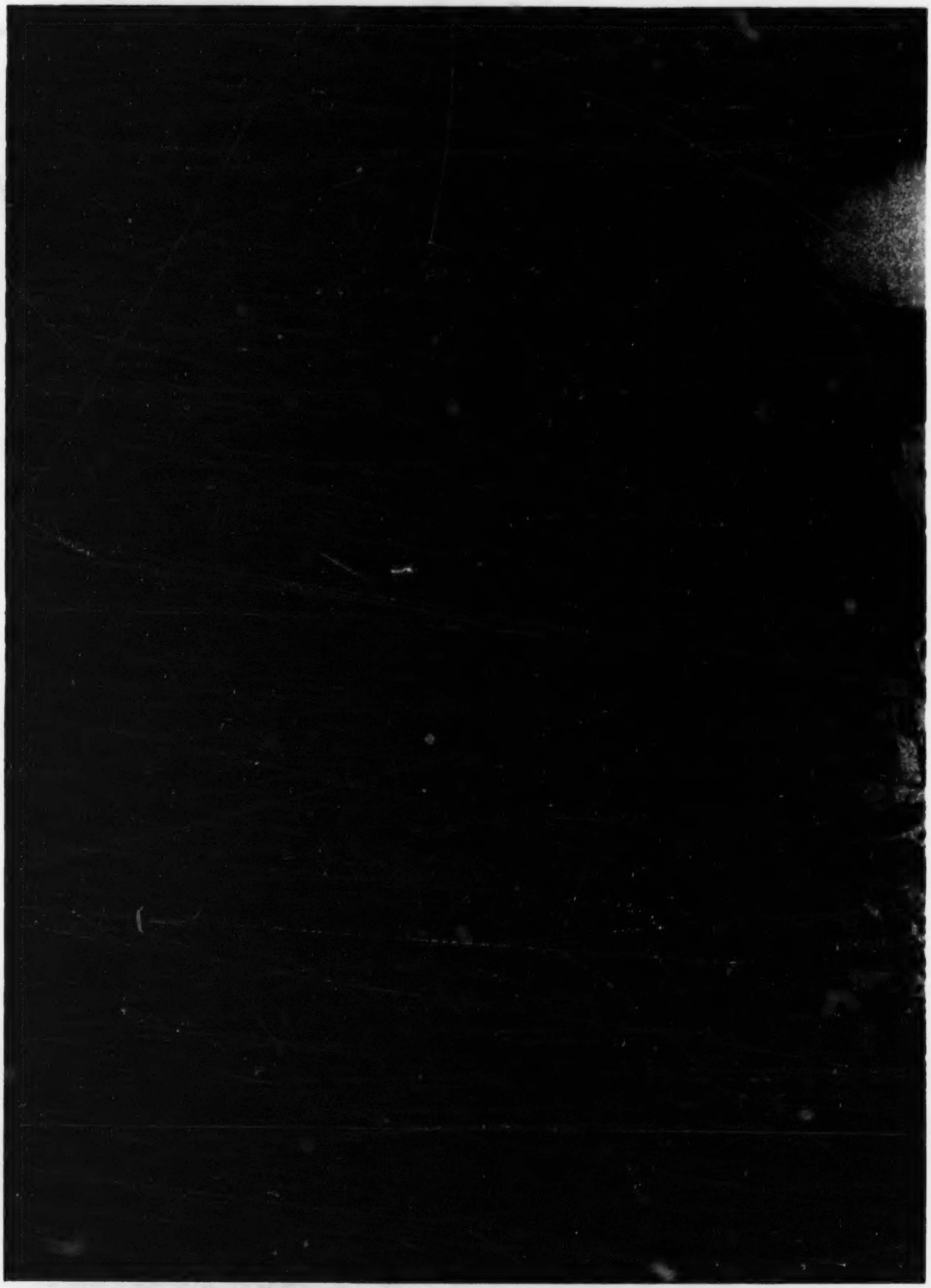
The Austrian representative comments on promotions in Turkish government:

No distinction is attached to birth among the Turks; a man is measured by the position he holds in the public service. In making his appointments the Sultan pays no regard to wealth or rank, nor does he take into consideration recommendations or popularity; he considers each case on its own merits, and examines carefully into the character, ability, and disposition of the man whose promotion is in question. It is by merit that men rise in the service, a system which ensures that posts should only be assigned to the competent. Those who receive the highest offices from the Sultan are for the most part the sons of shepherds or herdsmen, and so far from being ashamed of their parentage, they actually glory in it, and consider it a matter of boasting that they owe nothing to the accident of birth. Among the Turks, therefore, honours, high posts, and judgeships are the rewards of great ability and good service. If a man be dishonest, or lazy, or careless, he remains at the bottom of the ladder, an object of contempt; for such qualities there are no honours in Turkey!

These are not our ideas, with us there is no opening left for merit; birth is the standard for everything; the prestige of birth is the sole key to advancement in the public service.

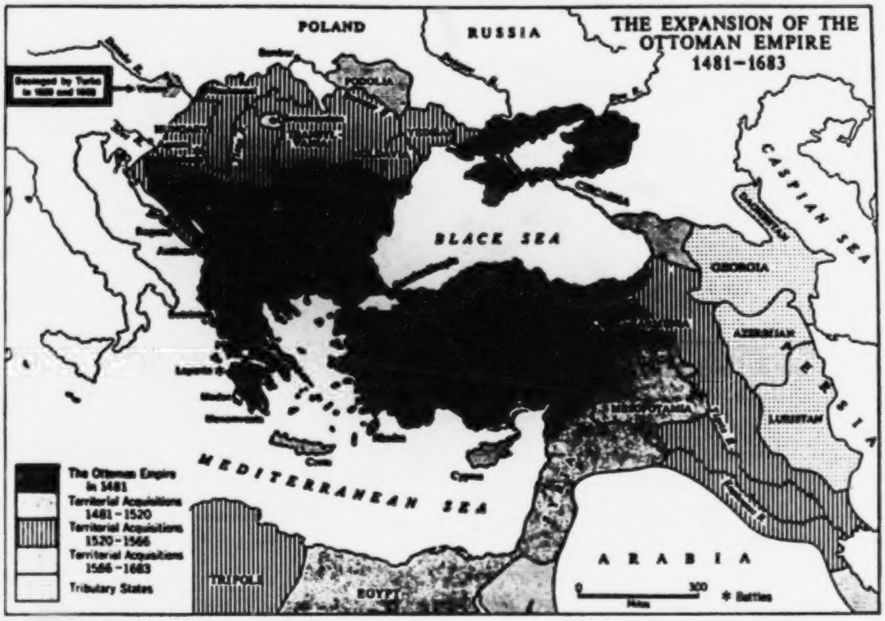
From Peter Kontos, *Patterns of Civilization: Asia* (New York: Cambridge Book Co., 1974), p. 127.

St. Sophia



From Marvin Perry, *Man's Unfinished Journey* (Boston: Houghton Mifflin Co., 1978), p. 108.

Ottoman Empire

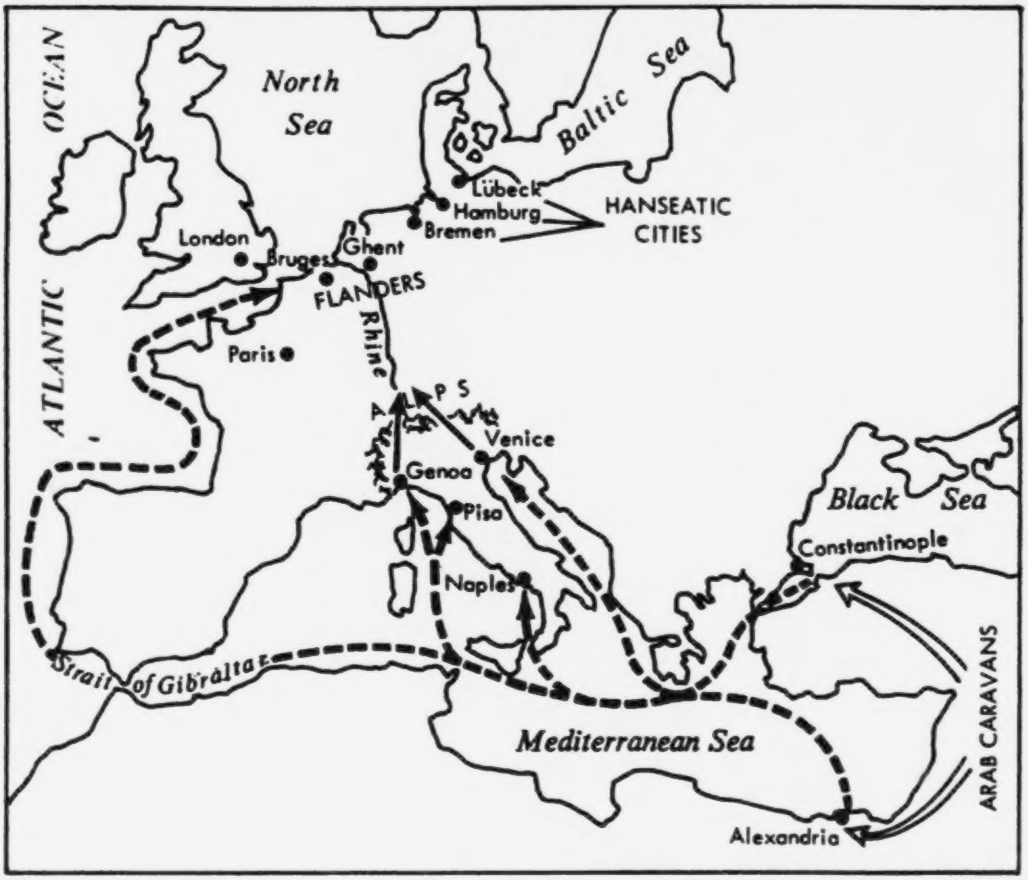

THE EXPANSION OF THE OTTOMAN EMPIRE 1481–1683
POLAND
RUSSIA
PODOLIA
BLACK SEA
CASPIAN SEA
GEORGIA
PERSIA
LURISTAN
MESOPOTAMIA
MEDITERRANEAN SEA
Cyprus
TRIPOLI
EGYPT
ARABIA
The Ottoman Empire in 1481
Territorial Acquisitions 1481–1520
Territorial Acquisitions 1520–1566
Territorial Acquisitions 1566–1683
Tributary States
0
300
Miles
* Battles

Map by Vincent Kotschar. From Stewart C. Easton, *The Heritage of the Past: From the Earliest Times to 1715* (New York: Rinehart & Company, 1957).

- What does this tell you about the Ottoman Empire?
- How much did Suleiman add to the Empire?
- What three continents did the Ottoman Empire include?
- Why was the location of the Ottoman Empire so important to its existence?

From Stewart C. Easton, *The Heritage of the Past: From the Earliest Times to 1715* (New York: Holt Rinehart and Co., 1957), p. iv.

Important Medieval Trade Routes


ATLANTIC OCEAN
North Sea
Baltic Sea
Lübeck
Hamburg
Bremen
HANSEATIC CITIES
London
Bruges
Ghent
FLANDERS
Rhine
Paris
A L P S
Venice
Genoa
Pisa
Naples
Black Sea
Constantinople
Strait of Gibraltar
Mediterranean Sea
ARAB CARAVANS
Alexandria

From Irving Gordon, *Reviewing World History* (New York: Amsco, 1979), p. 97.

Genoa in 1432

The following selection is an excerpt translated from a letter written in 1432 by a visitor to Genoa.

Would you were with me! You would see a city which has no equal anywhere on earth. It lies upon a hill over which rude mountains tower, while the lower city is washed by the waves of the sea. The harbor is bow-shaped so that storms cannot do the ships any harm. And what a coming and going there is! You may see daily people of the most different sort with unimaginable rough manners and customs and traders with every conceivable ware. Right at the shore arise the most magnificent palaces, heaven-scaling, built of marble, decorated with columns and often too with sculptures. Under them runs an arcade for the length of a thousand steps where every conceivable object is for sale. The rest of the city winds upward along the side of the hill. In this section the houses are so large and distingushed that a king or a prince might be content with any one of them. The churches, beautiful as they are, do not seem to me to be worthy of such a city. However, they are not without splendor and boast some handsome tombs.

Now as to the life and customs of the population. The men are substantial, well grown, and impressive, carry themselves proudly and are in fact proud. They are a gifted folk, not likely to be found inferior to any other people in the quality of their mind. Strenuous labors they bear easily. Their deeds of bravery at sea are incredible. The advantages that come with profits and riches offer compensation for hardships.

They dress nobly and elegantly. They are not afflicted with thirst for education, though they learn languages as they need them. For other elements of the liberal arts they have little use, except as a possible relief from business. The women of this city enjoy great freedom; indeed it would not be an exaggeration to designate Genoa as the paradise of women. Their dresses are luxurious, loaded with gold and silver trimmings and with jewels. On their fingers sparkle emeralds and diamonds supplied by India and Persia. They bother neither about the household nor about needle and dishes, for every house enjoys abundant service.

From Edwin Fenton, ed., *The Shaping of Western Society* (New York: Holt, Rinehart and Winston, 1974), pp. 65-68.

Trade in the Muslim World

VIGOROUS TRADE SPREAD ISLAMIC CULTURE

Islam had begun in Mecca, the major trade center of Arabia. Mohammad and his wife had been part of the caravan trade. Mohammed had traveled with the camel trains to trade in distant towns. Thus, Muslims considered trading to be an honorable profession. Commerce was a bigger business than either industry or agriculture.

MANY FACTORES HELPED TRADE

Within the empire there were no trade barriers, such as taxes or import duties, between regions. Business terms such as bazaar, tariff, traffic, check, and caravan have come into English from Arabic. Gold and silver coins were used in trade. Moneychangers and moneylenders were in every market.

A complex banking system grew in the Islamic world three centuries before it did in Christendom. Central banks were formed with branches in distant cities of the empire. The Muslims used a variety of business and banking practices, such as the use of receipts, checks, and letters of credit. This meant that a merchant who placed money in the care of a banker in Baghdad could draw on that money from the banker's relative or employee when he arrived in Damascus or Tunis, far from his home bank.

The Muslims also formed trade associations and developed joint-stock companies. These associations made it possible for several persons to pool their money and finance large trading expeditions. An expedition might take five or ten yars to send goods to markets in a distant country and return with the profits. No single member of the association would have been able to afford such a large, long-term expense alone.

From T. Walter Wallbank, *History and Life: The World and Its People* (Glenview, Ill.: Scott Foresman and Co., 1977), p. 205.

A "Singing Commercial" (9th Century)

A merchant from Kufa came to Medina with veils. He sold all but the black ones which he had left on his hands. He called on a friend and complained about it. His friend said, "Don't worry, I shall get rid of them for you; you shall sell the whole lot." Then the friend composed this verse:

> Go ask the lovely one in the black veil
> What have you done to a devout monk?
> He had already dressed for his prayers
> Until you appeared to him by the door of the mosque.

He set it to music and it became popular. There was not a lady in Medina who did not buy a black veil and the merchant sold all he had.

From Bernard Lewis, et al., eds., *Encyclopedia of Islam*, Vol. II (Atlantic Highlands, N.J.: Humanities Press, Inc., 1965), pp. 147-148.

A Clear Look at Trade (9th Century)

Certain men of experience among the ancients were of the opinion that whatever article is present is cheap because of its presence; it becomes expensive because of its absence, when a need for it is felt.

A rich man was asked, "How did you make so much money?" He replied "I never sold on credit; I never refused a profit however small; I never got a coin without using it in another deal."

Al-Tabassur bi'l-tijara, attributed to
al-Jahiz. Ibid.p.148.

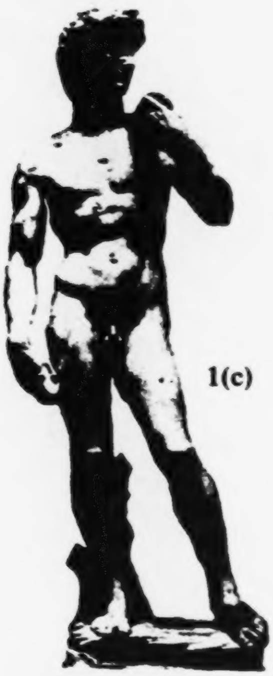
Comparison of Architectural Styles

From Daniel Roselle and Anne Young, *Our Western Heritage* (Lexington, Mass.: Ginn and Co., 1981), p. 31.

From Milton Belasco, *Our Western Heritage* (New York: Cambridge Books, 1975), p. 46.

From the Educational Research Council, *The Human Adventure: Greek and Roman Civilization* (Boston: Allyn and Bacon, Inc., 1975), p. 5.

Art Auction



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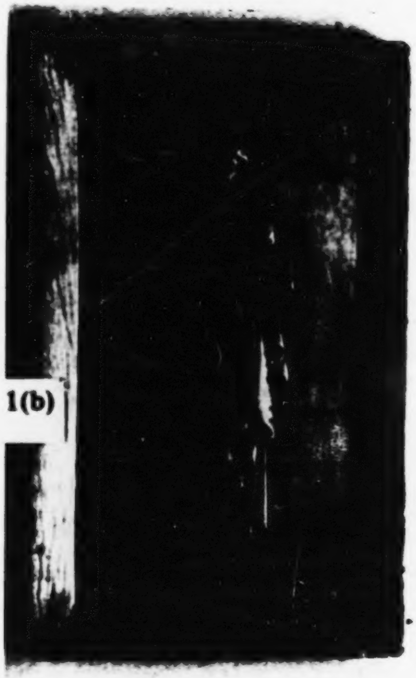
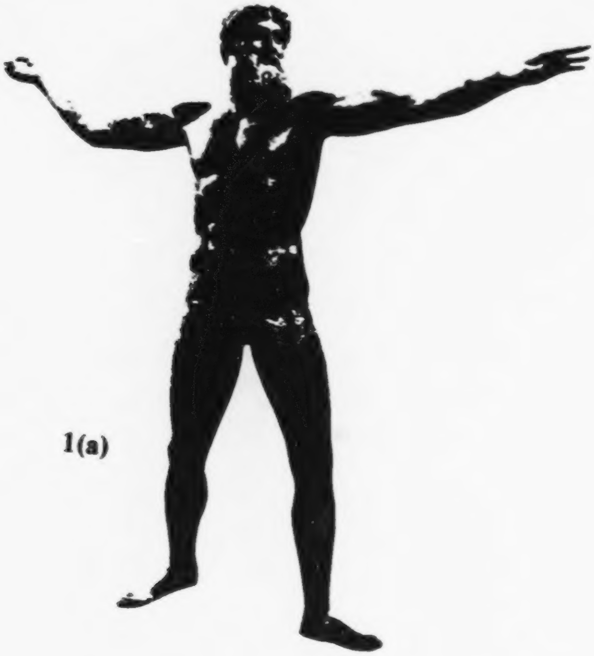


1(b)

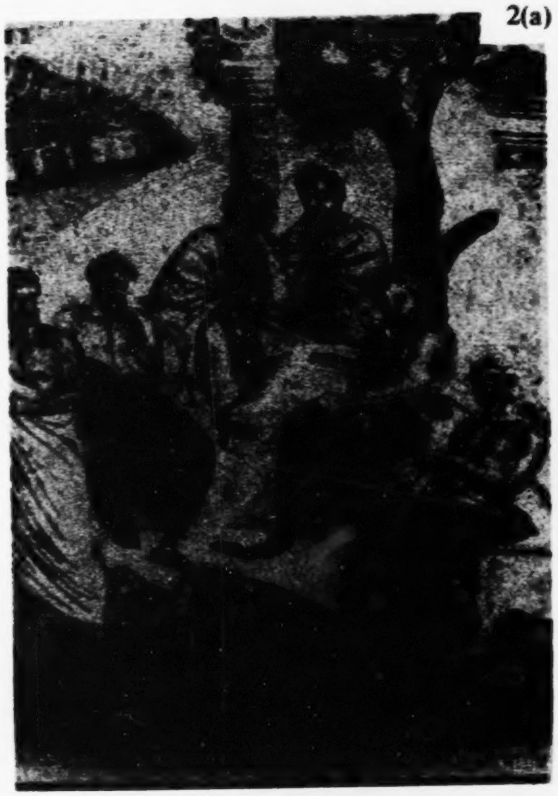
From Milton Belasco, *Our Western Heritage* (New York: Cambridge Books, 1975), pp. 31, 138.



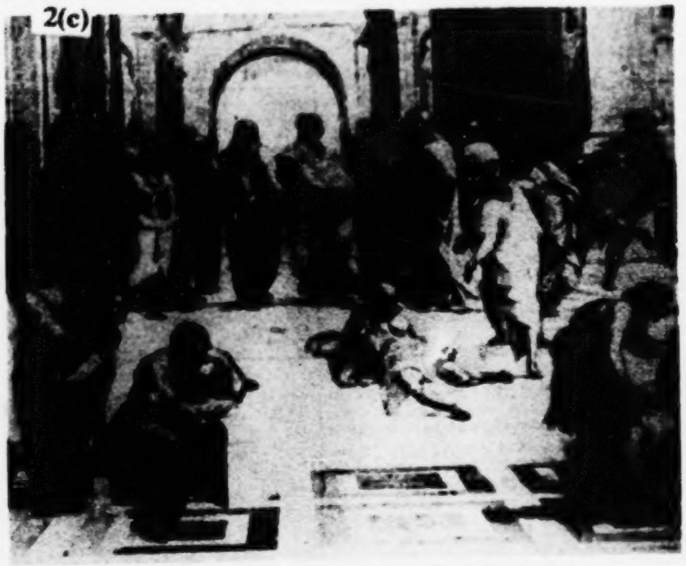
1(a)

From Mariah Marvin, et al., *Human Adventure* (Menlo Park, Calif.: Addison Wesley Publishing Co., 1976), p. 126.

2(a)



2(c)



From Leften S. Stavrianos, *A Global History* (Boston: Allyn and Bacon, 1979), p. 83.

2(b)

From Jack Abramowitz, *World History* (Chicago: Follett Publishing Company, 1974), p. 78.

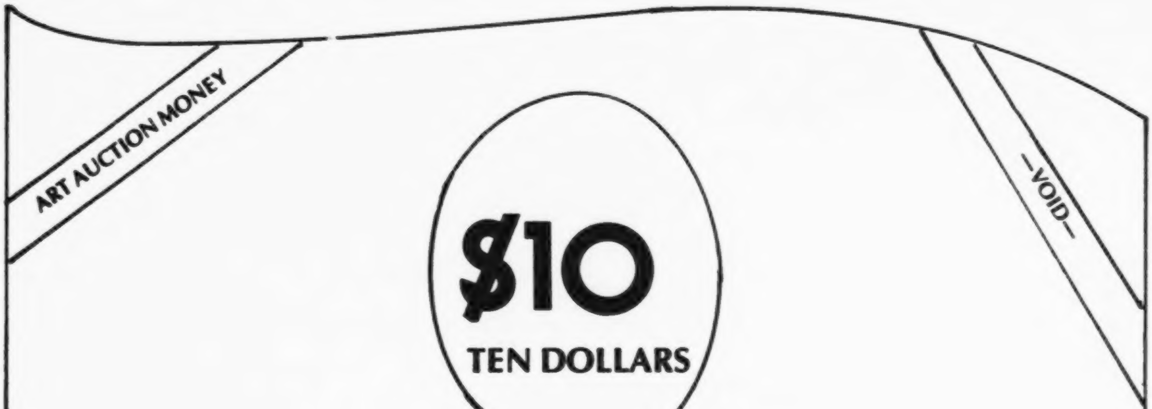
Art Auction Chart and Money

DIRECTIONS: In Your Own Words Describe Each of the Exhibits

1

	A	B	C
1			
2			

2


ART AUCTION MONEY
$10
TEN DOLLARS
—VOID—

An Artist Strikes a Bargain

...After many delays, Duke Cosimo I (of Florence) finally told me that he meant to settle on my payment for the statue of Perseus. "Tomorrow, without fail, I mean to complete our business," stated the Duke quite cheerfully. At the palace, Giacopo Guidi, secretary to His Excellency, called to me in his haughty voice, saying, "The Duke says he wants you to tell him how much you ask for your Perseus." I remained dumbfounded and astonished; yet I quickly replied that it was not my custom to put prices on my work, and that this was not what His Excellency had just promised me. Guidi raised his voice, and ordered me expressly in the Duke's name, under penalty of his severe displeasure, to say how much I wanted. Now I had hoped not only to gain some handsome reward, trusting to the mighty signs of kindness shown me by the Duke, but I had still more expected to secure the entire good graces of His Excellency. Accordingly, this wholly unexpected way of bargaining with me put me in a fury. I explained that if the Duke gave me ten thousand crowns I should not be paid enough, and that if I had ever thought things would come to this haggling, I should not have settled in his service.

Upon the following day, when I paid my respects to the Duke, he beckoned to me. I approached, and he exclaimed in anger, "Cities and great palaces are built with ten thousands of ducats." I replied, "Your Excellency can find any number of men who are able to build you cities and palaces, but you will not perhaps find one man in the world who could make a second Perseus." At this the Duke flew into the greatest rage conceivable. He exclaimed angrily, "You are letting yourself be blinded by greed. For less than two farthings I would throw Perseus to the dogs. But I shall give you what the experts think it's worth."

To these words I replied (with too much daring) "How is it possible that my work should be valued at its proper worth when there is not a man in Florence capable of making a statue so beautiful?" That increased the Duke's irritation; he uttered many furious phrases, and among them said, "There is in Florence at this day a man well able to make such a statue, and who is therefore highly capable of judging it." The Duke meant Bandinello, a man whom I thought to be of no talent and without any understanding of art. I replied, "My lord, you have given me the means so that I could produce an important and very difficult masterpiece. Here in Florence, home to the world's greatest artists, my statue has been received with warmer praises than any other yet seen by our incomparable masters. Only Michelangelo Buonarroti, whom I am proud to call my master, could have achieved the same success. And only when he was a young man. And not with less fatigue and trouble than I endured. But now that he is far advanced in years, even the great Michelangelo would most certainly be unable to create such a masterpiece. Therefore I think I am justified in saying that no man known upon this earth could have produced my Perseus. As for my payment, what greater and more honorable prize could be desired by me than the praise your Excellency has already bestowed upon it? I am amply rewarded by the tributes the artists of Florence have given me. So with this to console me, I shall take my departure instantly, without even returning to the house you gave me and never will I set foot in this town again." The Duke answered in hot anger, "Probably you think I haven't the money to pay you. But I shall pay you more for the statue than it is worth. But I shall not permit you to leave; take heed you do not go!"

His Excellency sent for the Archbishop of Pisa, named de Bartolini, and Sir Pandolfo della Stufa, requesting them to order Baccio Bandinello to examine well my Perseus and value it, since he wished to pay its exact price. Bandinello said that he had alrady examined the statue, that the work was rich and beautiful and excellent in execution; therefore he thought sixteen thousand crowns or more would not be an excessive price for it. The two reported this to the Duke, who was mightily enraged; they also told all this to me.

About this time I was friendly with Girolamo degli Albizzi, commissary to the Duke's militia. One day this friend said to me, "Benvenuto, it would not be a bad thing to put your little difference of opinion with the Duke to rights; and I assure you that if you trust me, I can settle the matter. The Duke is getting really angry.' I allowed Albizzi to handle the negotiations, since I was getting extremely anxious about it. I told him that anything would satisfy me provided I retained the good graces of the Duke. The Duke was indeed willing to let Albizzi decide the issue, saying that he would be happy with Albizzi's decision. Thereupon Girolamo composed a letter, with much skill and greatly to my honor, setting the sum which the Duke would have to pay me at 3,500 golden crowns; and this should not be taken as adequate payment for such a masterpiece, but only as a kind of gratuity. The Duke signed this agreement as gladly as I took it sadly.

The Duke gave orders that I should be paid a hundred gold crowns per month, until the sum was discharged. Thus, it ran for some months. Afterwards, the treasurer began to give me fifty, and sometimes later on he gave me twenty-five, and sometimes nothing. Five hundred crowns are still owing to me at the present date, which is near the end of 1566; almost eight years have passed. There was also a balance due upon my salary, which I thought would be forgotten, since three years had elapsed without payment. But when the Duke fell seriously ill, and felt he was about to die, he decreed that all debts to his servants should be discharged. I too was paid on this occasion, yet I never obtained what still stood out upon my Perseus.

Adapted from Benvenuto Cellini, *The Autobiography of Benvenuto Cellini* (translated by John Addington Symonds).

Renaissance Humanism

The following are examples of popular literature of the Renaissance.

(a) A SONNET TO LAURA
by Petrarch (Italian)

You flowing brooks, by whose clear streams
My goddess laid her tender limbs!
You gentle boughs, whose friendly shade
Gave shelter to the lovely maid!
You herbs and flowers, so sweetly press'd
By her soft rising snowy breast!
You breezes mild, that wreathed around
The place where Love my heart did wound!
Now at my summons all appear
And to my dying words give ear.

From Sidney Schwartz and John R. O'Connor, *The Emerging Years* (New York: Globe Book Co., 1976), p. 19.

(b) WILLIAM SHAKESPEARE (English)

Men at some time are masters of their fates:
The fault, dear Brutus, is not in our stars
But in ourselves, that we are underlings.

- Julius Caesar

From Sheila Burns, et al., *The Age of Europe* (New York: Scholastic Book Services, 1976), p. 109.

(c) DO WHAT THOU WILT
by Rabelais (French)

All their life was spent, not in laws, statutes
Or rules, but according to their own free will
And pleasure ... In all their rule...
There was but this one clause to be observed ...

- Pantagruel

From Louis Snyder, et al., *Panorama of the Past*, Volume 1 (New York: Houghton Mifflin Co., 1961), p. 262.

(d) IN PRAISE OF FOLLY
by Erasmus (Dutch)

How foolish, or rather how happy, are those who promise themselves more than supernal (heavenly) happiness if they repeat the verses of the seven holy psalms! Those magical lines are supposed to have been taught to St. Bernard by a demon, who seems to have been a wag (joker); but he was not very clever and, poor fellow, was frustrated in his attempt to deceive the saint. These silly things... are approved not only by the common herd but even by the teachers of religion....

From Bernard Feder, *Viewpoints in World History* (New York: American Book Co., 1974), p. 180.

Gargantua and Pantagruel

Francois Rabelais authored Gargantua and Pantagruel, books which stressed the values of the Renaissance. In the passage below, Gargantua is writing a letter to his son. After reading this letter, complete the exercise below.

My very dear Son:

...Employ your youth in getting all the profit you can from your studies. ...Now all the branches of science have been reestablished and languages have been restored (for example, Greek, without which it is a crime for anyone to call himself a scholar)... printed books in current use are very elegant and correct...the world is now full of scholarly men, learned teachers and most ample libraries...Even the women and the girls have aspired to the credit of sharing this heavenly manna of fine learning.

It is my intention that you should learn all languages perfectly: first the Greek,... secondly the Latin, and finally the Hebrew.... Let there be no bit of history with which you are not perfectly familiar.

As for the liberal arts, geometry, arithmetic, and music, I gave you some taste for these while you were still a little shaver of five or six; and as for astronomy, endeavor to master all its laws.

As for civil law, I would have you know by heart the best texts and compare them to philosophy.

As for a knowledge of the facts of nature, I would have you apply yourself to this study with such curiosity that there should be no sea, river, or stream of which you do not know the fish; you should be familiar with all the birds of the air, all the trees... all the metals and the precious stones. Let nothing be unknown to you.

Then go back to the books of the Greek, Arabic, and Latin physicians to acquire a knowledge of that world which is man. And at certain hours of the day form the habit of spending some time with the Holy Scriptures. First in Greek, the New Testament, and then, in Hebrew, the Old Testament.

Be of service to your neighbors and love them as yourself. Respect your teachers, shun the company of those whom you would not want to be like....

Adapted from James Bruce Ross and Mary Martin McLaughlin *The Portable Renaissance Reader* (New York: Viking Press, 1964), pp. 413-420.

EXERCISE

List below those areas in which it is important to excel according to Gargantua.	Which of the areas of study listed in Column A were of importance in the medieval times?	Which of the areas listed in Column A do you think are important today?
1 ____________	1 ____________	1 ____________
2 ____________	2 ____________	2 ____________
3 ____________	3 ____________	3 ____________
4 ____________	4 ____________	4 ____________
5 ____________	5 ____________	5 ____________
6 ____________	6 ____________	6 ____________

Leonardo da Vinci Looks for Work

Lodovico, the ruler of the city of Milan, advertised for military engineers, architects, sculptors, and painters. In this letter, Leonardo da Vinci asked for a job and told of all his talents. Which jobs did he think he could do?

> I have extremely light and strong bridges, easily carried, and with them you may chase after and, at any time, flee from the enemy and others that cannot be destroyed by fire, easy to lift and place. Also a method for destroying those of the enemy.
>
> I know how when a place is attacked to take water out of the trenches, and make bridges and covered ways and ladders.
>
> I have plans for making cannon, very easy to move, with which to hurl small stones in the manner almost of hail.
>
> I will make covered chariots, safe and unattackable, which, entering among the enemy there is no body of men so great but they would break them. And behind these, infantry could follow quite unhurt.
>
> In time of peace I believe I can give perfect satisfaction, equal of any other in architecture and in guiding water from one place to another.
>
> I can carry out sculpture in marble, bronze, or clay, and also I can do in painting whatever may be done, as well as any other.
>
> And if any one of the above-named things seem to anyone to be impossible, I am most ready to make the experiment in your park, or in whatever place may please your Excellency.

Adapted from Sol Holt and John P. O'Connor, *The New Exploring World History* (New York: Globe Book Co., 1977), pp. 197-198.

The Prince

The most famous political theoretician of the Renaissance was Niccolo Machiavelli. In his work, The Prince, he gives advice to would-be leaders in Italy.

To: Lorenzo de Medici
From: Niccolo Machiavelli
Subject: Advice on ruling Italy

It is important that a prince follow certain methods and rules as regards his subjects and friends.... A man who tries to be kind in everything will necessarily become sad among so many who are not good. Therefore, it is necessary for a prince who wishes to stay in power to learn how not to be good, and to use this knowledge and not use it, according to each case....

From this the question arises whether it is better to be loved more than feared, or feared more than loved. The reply is, that one ought to be both feared and loved, but as it is difficult for the two to go together, it is much safer to be feared than loved... for it may be said of men in general that they are ungrateful... anxious to avoid danger, and greedy.... Men find it easier to attack one who makes himself loved than one who makes himself feared....

Still, a prince should make himself feared in such a way that if he does not gain love, he at any rate avoids hatred... and when he must take someone's life, let him do so when there is a proper reason for it; but above all he must avoid taking the property of others, for men forget more easily the death of their father than the loss of their patrimony (inheritance)....

When the prince is with his army, then it is extremely necessary that he should not mind being thought cruel; for without this reputation he could not keep an army united or make them follow orders.

A prince... must imitate the fox and the lion, for the lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognize traps, and a lion to frighten wolves.... Therefore, a wise ruler ought not keep his word when by so doing it would be against his interest.... If men were all good, this precept (rule) would not be a good one; but as they are bad, and would not be honest with you, so you are not bound to keep your word with them....

Thus, it is well to seem merciful, faithful, humane, sincere, religious, and also to be so; but when necessary you must be able to change to the opposite qualities....

Adapted from Bernard Feder, *Viewpoints in World History* (New York: American Book Co., 1974), p. 260.

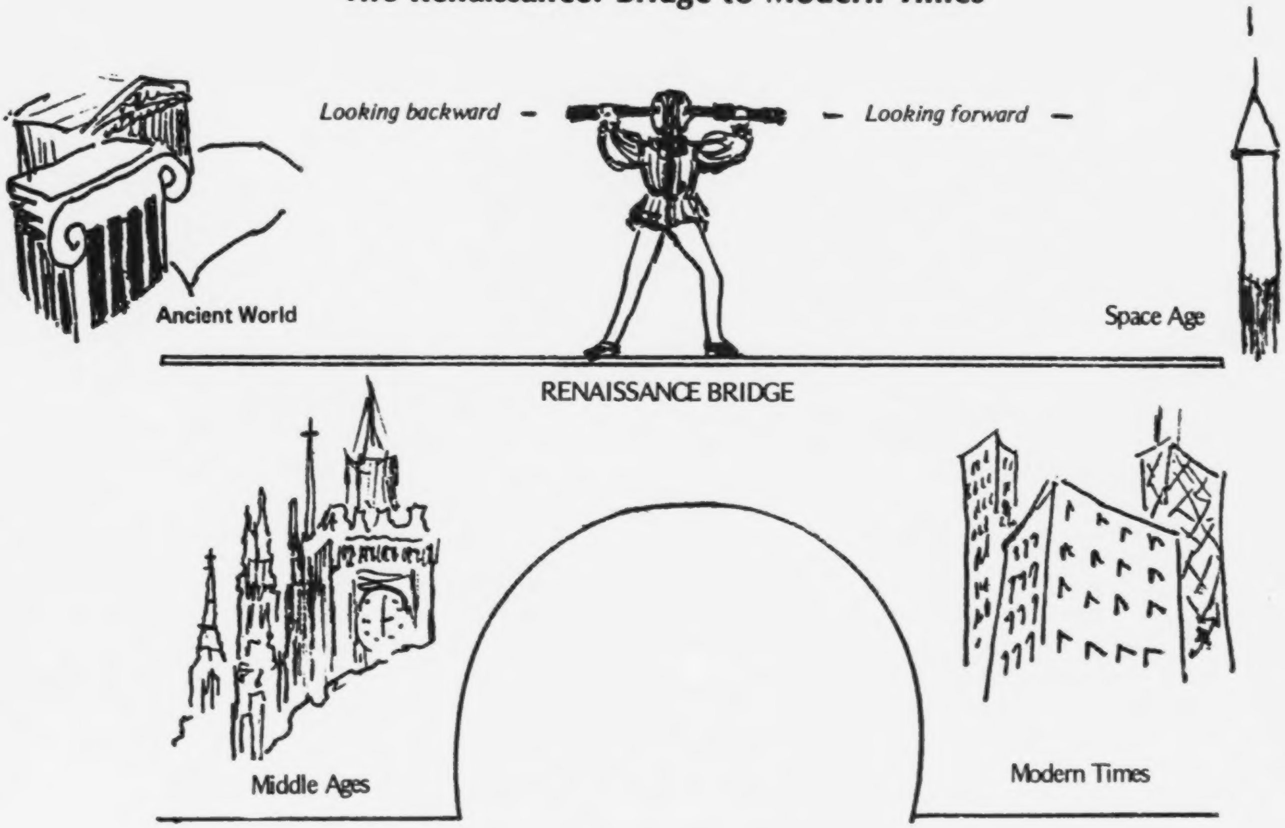
Memo from the President

MEMO FROM: The President of the United States

TO: Presidential Chief Advisor

SUBJECT: Advice on Being an Effective Leader

The Renaissance: Bridge to Modern Times


Looking backward
Looking forward
Ancient World
Space Age
RENAISSANCE BRIDGE
Middle Ages
Modern Times

1. The Renaissance has been called a bridge to the modern world. Explain this statement.

2. It has been said that the Renaissance was both looking forward and looking backward. Do you agree? Explain.

3. Can you connect the Renaissance attitude of questioning everything with the development of such ideas as freedom of thought and the challenging of such ideas as the divine right of kings (that kings received their power from God) ?

Parents' Groups Purging Schools of "Humanist" Books and Classes

In Onida, S.D., birth control information has been removed from the high school guidance office, and the word "evolution" is no longer uttered in advanced biology. "Brave New World" and "Catcher in the Rye" have been dropped from classes in literature. The award-winning children's book "Run Shelley, Run" has been banned from the library.

In Plano, Tex., teachers no longer ask students their opinions because to do so, they have been told, is to deny absolute right and wrong. In Des Moines, Iowa, a high school student production of "Grease," the hit Broadway musical, was banned. In Mount Diablo, Calif., Ms Magazine is off the school library shelves; it is available only with permission from both a parent and a teacher.

Emboldened by what they see as a conservative mood in the country, parents' groups across the nation are demanding that teachers and administrators cleanse their local schools of materials and teaching methods they consider antifamily, anti-American, and anti-God....Their focus is no longer a specific book or course of study but rather the very nature of public education itself. The philosophy of "secular humanism," they say, permeates every facet of school life, from learning the alphabet to high school lessons in American history.

Lottie Beth Hobbs, president of the Pro-Family Forum in Fort Worth, Tex., which distributes a leaflet entitled "Is Humanism Molesting Your Child?" said, "Humanism is everywhere. It is destructive to our nation, destructive to the family, destructive to the individual."

According to these groups, "humanism" has become the unofficial state religion. Its omnipresence, they contend, particularly within the nation's schools, is responsible for crime, drug abuse, sexual promiscuity, and the decline of American power.

There is a philosophy called humanism, which places man at the center of the universe, encourages free thought and scientific inquiry without deference to a supreme being and offers no absolute standard of ethics.

But critics of the anti-humanist movement, including teachers, parents and administrators, charge that the campaign is based more on hysteria than fact. They see "secular humanism" as a meaningless catch-all term used by these groups to describe all the nation's ills. While they acknowledge that humanism is the underlying philosophy of modern society, they dispute the belief that its acceptance is a result of conspiracy. Nor do they believe that it has been destructive to mankind.

New York Times, (May 17, 1981), p. 1.

Muslim vs. European Medical Practices

Taken from a Manual on Wortcunning and Star Craft in Early England.....

For joint pain, sing nine times this incantation...and spit thy spittle on the joint: Malignus obligavit; angelus curacit; dominus salvavit. (Illness has afflicted; angel has cured; God has saved.) It will soon be well with (it)....

For warts, take...a mouse's blood,...smear the warts therewith; they will soon depart away.

If...the heart pain a man, let a maiden go to a spring, which runs directly eastward, and ladle up a cup full, moving the cup with the stream, and let her on him sing over it the Creed and Paternoster, and then pour it into another vessel, and then ladle up some more, and again sing...and so manage as to have three cups full; do so for nine days, soon it will be well with the man.

For heartache, if he have within a strong pain in the heart,...work him a stone bath, and in it let him eat southern radish with salt; by that may the wound be healed.

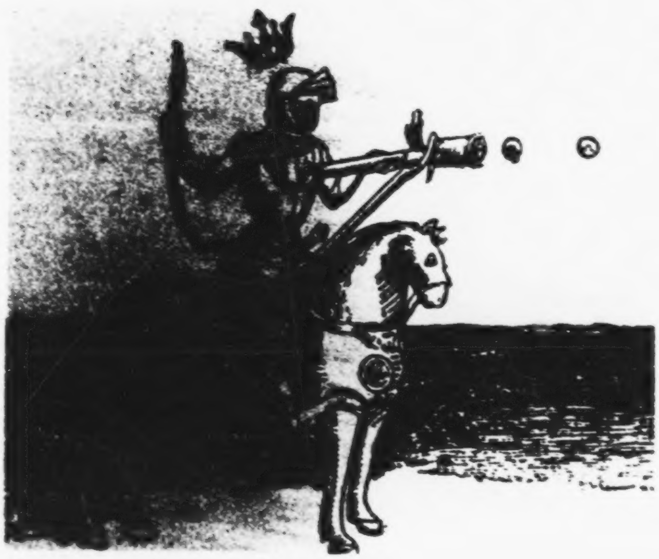
Taken from the Memoirs of a Muslim Doctor in the Medieval Period....

They brought before me a knight in whose leg an abscess had grown, and a woman afflicted with imbecility. To the knight I applied a small poultice until the abscess opened and became well; and the woman I put on a diet....Then a Frankish (western European) physician came to them and said, "This man knows nothing about treating them." He then said to the knight, "Which wouldst thou prefer, living with one leg or dying with two?" The latter replied, "living with one leg." The physician said, "Bring me a strong knight and a sharp ax." A knight came with the ax. And I was standing by. Then the physician laid the leg of the patient on a block of wood and bade the knight strike his leg with the ax and chop it off at one blow. Accordingly he struck it-while I was looking on-one blow, but the leg was not severed. He dealt another blow, upon which the marrow of the leg flowed out and the patient died on the spot. He then examined the woman and said, "This is a woman in whose head there is a devil which has possessed her. Shave off her hair." Accordingly they shaved it off, and the woman began once more to eat their ordinary diet-garlic and mustard. Her imbecility took a turn for the worse. The physician then said, "The devil has penetrated through her head." He therefore took a razor, made a deep cruciform (cross-shaped) incision on (her head), peeled off the skin at the middle of the incision until the bone of the skull was exposed, and rubbed it with salt. The woman also expired instantly. Thereupon I asked whether my services were needed any longer, and when he replied in the negative I returned home, having learned of their medicine what I knew not before.

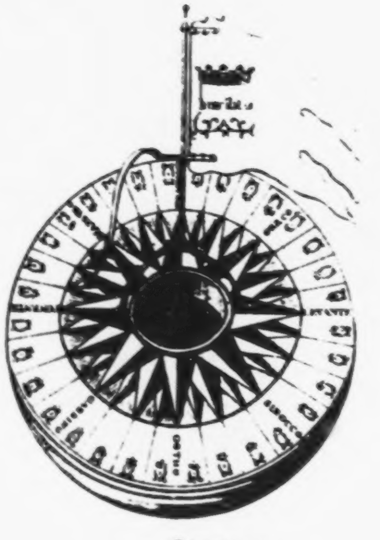
From Louis Snyder, et al., *Panorama of the Past*, Volume I (New York: Houghton Mifflin Co., 1966), pp. 51-52.

Chinese Contributions to the Scientific Revolution

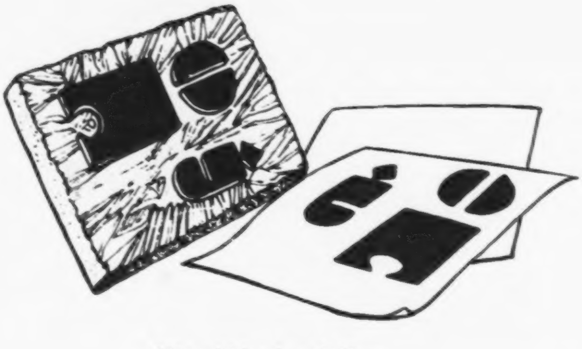
Below you will find three items contributed to Western society by the Chinese. Write a paragraph explaining how each of these items changed the course of global history.



- Gunpowder

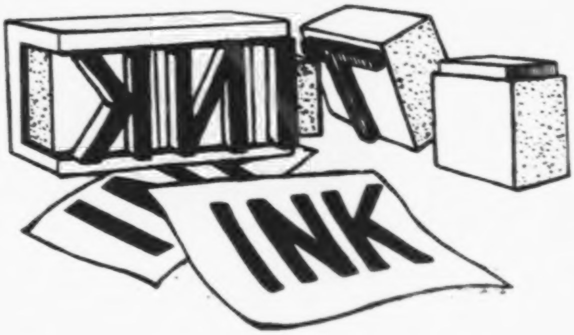


- Compass



Wood-block printing

- Printed Page



Movable type

Which of these items had the greatest impact on the world? You must be able to support your opinion with good reasons:

I think that ______________ had the greatest impact on the world because

(supporting reason no. 1)____

(supporting reason no. 2)____

(supporting reason no. 3)____

From Social Science Staff of the Educational Research Council of America, *The Growth of Civilization* (Boston: Allyn and Bacon, Inc., 1982), pp. 433, 435, 436.

Select a Title

Astronomy and Mathematics

Among Muslim scientists, the most famous was al-Khwarizmi, who was born in Baghdad of Persian descent and lived in the early 9th century. His work concerned mostly astronomy and mathematics, but he also compiled the first Arabic atlas. His book on arithmetic was the first to use what Westerners call Arabic numerals (1, 2, 3, 4, 5, 6, 7, 8, 9) as opposed to Roman numerals (I, II, III, IV and so on). In fact, they came from India and Muslims called them Hindi numerals. The Arab achievement was to invent the zero, or cipher (sifr-empty), which greatly simplified division and multiplication. Al-Khwarizmi was also the first scholar to give a systematic account of algebra, which was designed to help people with practical problems such as dividing up inheritances and surveying land. The Qur'an itself, it must be remembered, laid down complicated rules about sharing inheritances.

Other great astronomers were al-Battam (d. 929), al-Zarqali (d. 1087) and Omar Khayyam (d. 1123 - see Exhibit 9) who designed a calendar more accurate than the one we use today. In the West, Copernicus, a 16th century Polish scientist, is regarded as the founder of modern astronomy because he first stated that the earth rotates on its axis and the planets revolve in orbits around the sun. In fact, his writings show quite clearly that much of his work was based on the efforts of Muslim scholars. Muslim interest in astronomy was continued in Moghul, India, where massive observatories were built at Jaipur by Prince Jai Singh, Maharajah of Amber.

Geography

Geographical knowledge was advanced by the voyages of Arab traders, the journeys of pilgrims who came to Mecca from all over the world, and the travels of officials and ambassadors from Muslim courts.

Some of these travellers were educated men whose observations were of real scientific value. Al-Biruni (d. 1050), for instance, a native of Afghanistan, wrote a detailed account of a visit to India in which he guessed, correctly, that the Indus river valley must once have been an ancient sea.

From travellers' tales Muslim scholars were able to collect together masses of facts about the physical features, climates and plant and animal life of various parts of the world, and about the histories and customs of different peoples. Most of these facts found their way into the massive, six volume Mujam al-Buldan (geographical dictionary) compiled in 1228 by a former Greek slave, Yaqut, known as al-Rumi, "the Roman."

A number of caliphs and sultans, wishing to know the extent of their domains, ordered maps and atlases to be prepared. The most remarkable map of the world was drawn by al-Idrisi (d. 1166) a Moroccan at the court of Roger II, the Norman king of Sicily. Al-Idrisi not only incorporated all the existing knowledge of the day, he also sent his own observers to various countries to bring back original reports. His map not only recognizes that the earth is a sphere, it also places the sources of the Nile in roughly the correct locations, although in the West this is supposed to have been a 19th century European discovery. However, it is interesting to note that Vasco da Gama's pilot was an Arab, Ibn-Majid.

Medicine

Inheriting the medical knowledge of the Greeks, the Islamic world also produced a long line of skillful and imaginative physicians. Al-Razi (865-925), for instance, chose a site for a new hospital in Baghdad by hanging up lumps of raw meat in various parts of the city to see where it rotted most slowly. His medical encyclopaedia al-Hawi (the comprehensive book) was still being used in Venice in the 16th century. Also among his works is the first clinical account of smallpox to distinguish the disease clearly from measles. Forty editions of this treatise were printed in the West between 1498 and 1866.

Ibn-al-Nafis (d. 1288) the head of the Mamluk hospital in Cairo, described the circulation of the blood two and a half centuries before William Harvey, the Englishman who is usually credited with this discovery.

The greatest physician of the Islamic world was, however, Ibn-Sina (980-1037, see Exhibit 9), known in the West as Avicenna. Although his main interests were philosophy and politics, he wrote forty-three medical works, including al-Qanun fit al-Tibb (the canon of medicine), an encyclopaedia of a million words which summarized Greek, Syrian, Persian and Arabic knowledge. Al-Qanun was a standard medical reference book until the 17th century.

Islam produced one of the greatest surgeons of medieval times - al-Zahrawi (d. 1013) known throughout Christendom as Abulcasis. His major work summarized the surgical knowledge of the day and described the whole range of surgical methods and instruments, many of them designed by the author himself. It remained a standard text in European medical schools until the 16th century.

Horticulture and Botany

By the 10th century, Arabs had already introduced the orange tree and the sugar cane to southern Spain. Crusaders returning to Europe from the Holy Land brought back with them sesame, rice, melons and shallots. From Islamic Africa came dates, lemons, pepper, ginger, cloves and coffee. Muslims were also the first to cultivate cotton in Europe.

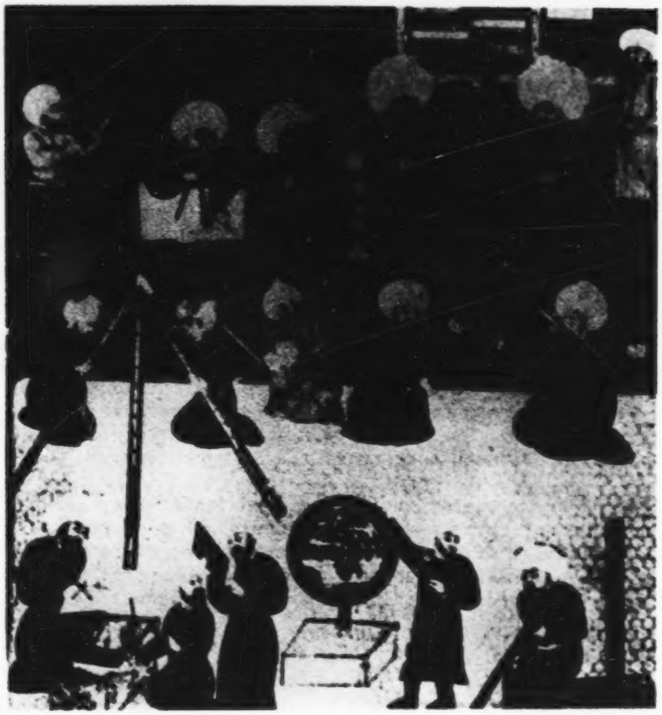
Optics

Muslim scientists made an outstanding contribution in the field of optics, the study of vision and light. Al-Haytam, for instance, explored such natural phenomena as rainbows, eclipses, mirages and optical illusions. He laid the foundations for the later development of the microscope, the telescope and the earliest experiments in photography.

In the allied field of ophthalmology, the science of treating eye diseases, Muslim physicians also excelled: such diseases being common in the tropical and semi-tropical areas which comprised most of the Islamic world.

From Jackdaw Kit No. 143 *The World of Islam* (London).

Muslim Scientists in Persia



From T. Walter Wallbank, *History and Life* (Glenview, Ill.: Scott Foresman and Co., 1982), p. 213.

The Magic Square

Example B

Create your own
magic square here
using all the numbers
from 1 - 16 so that
the same sum is arrived
at vertically, horizontally
and diagonally.

Example C

This has all the properties of of the previous 4 X 4 square namely, rows, columns, and diagonals add to 34, but all adjacent 2 X 2 squares also add to 34. For example, 15 + 10 + 5 + 4 and 5 + 16 + 2 + 11 and 3 + 6 + 9 + 16 + 2 + 11 and 3 + 6 + 9 + 16 all add to 34. Can you find the 25 different ways in which this remarkable square gives a sum of 34?

The Nasik

15	10	3	6
4	5	16	9
14	11	2	7
1	8	13	12

From John M. Thompson and Kathleen Hedberg, *People and Civilization* (Lexington, Mass.: Ginn and Co., 1977), pp. 70-71.

Roger Bacon Speaks About the Scientific Method

"I now wish to describe the principles of experimental science. There are two ways to gain knowledge. One way is by reasoning. By reasoning, we come to a conclusion. But this conclusion is not necessarily certain.

"The other way of gaining knowledge is through experience. If we live through the event or see it happen, this makes the conclusion certain.

"For example, many people believe that a diamond can only be broken by using goat's blood. But breaking a diamond by this means has never been proved, although it has been tried.

"Yet the diamond can be broken easily if one uses another diamond to do it. I have seen this with my own eyes.

"Another example: many people believe that hot water freezes more quickly than cold water. They say that this is so because opposites are excited by each other. But anyone who makes the experiment will find that cold water freezes faster than hot water.

"Therefore, all things must be proved by experience. Experimental science is necessary."

What are the steps in a scientific approach to solving problems?

The first is observation. The scientist notices that certain things happen and gathers information.

The second step is forming a hypothesis. The scientist makes one or more guesses as to the reason for the phenomenon.

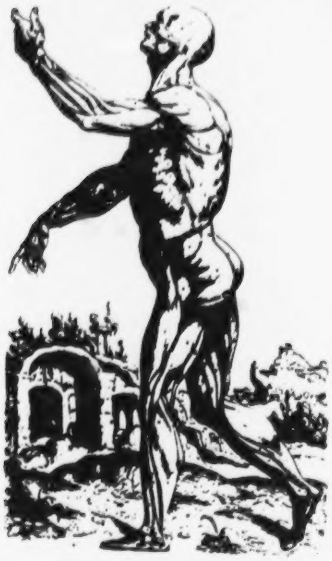
Then comes experimentation. The scientist sets up procedures to try to prove why the phenomenon happened.

Finally, if the scientist can show that the results of the experiment are the same every time it is performed, the conclusion has been proved.

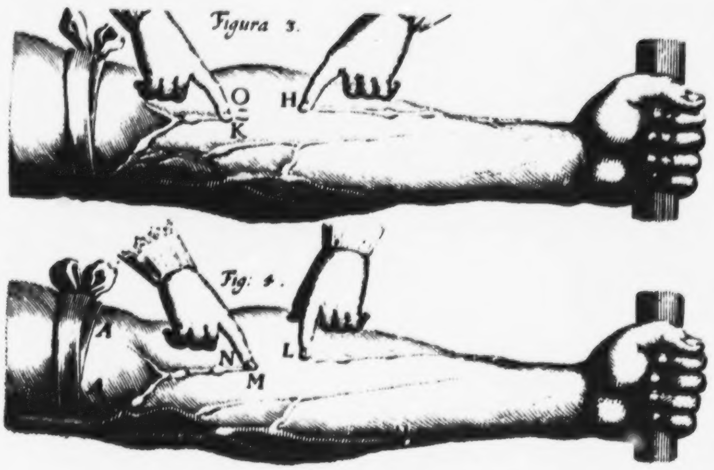
Adapted from Bertram L. Linder, et al., *A World History* (Chicago: Scientific Research Associates, 1979), p. 350.

Worksheet I - 7

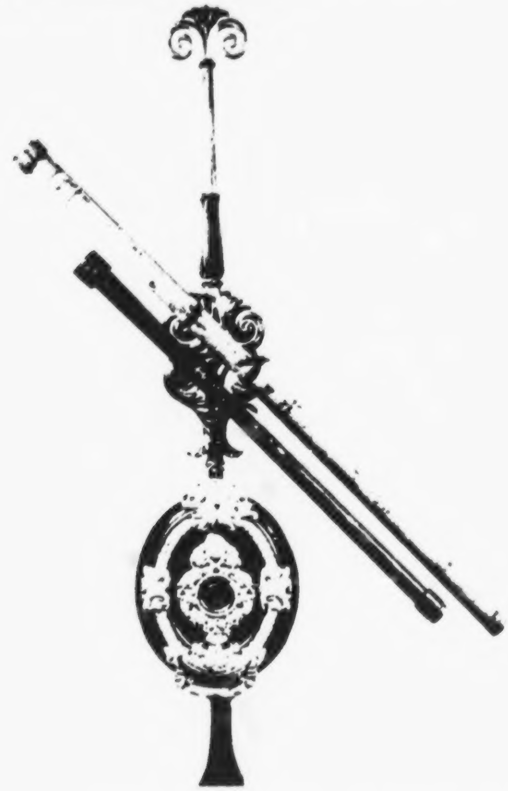
Scientist's Notebooks

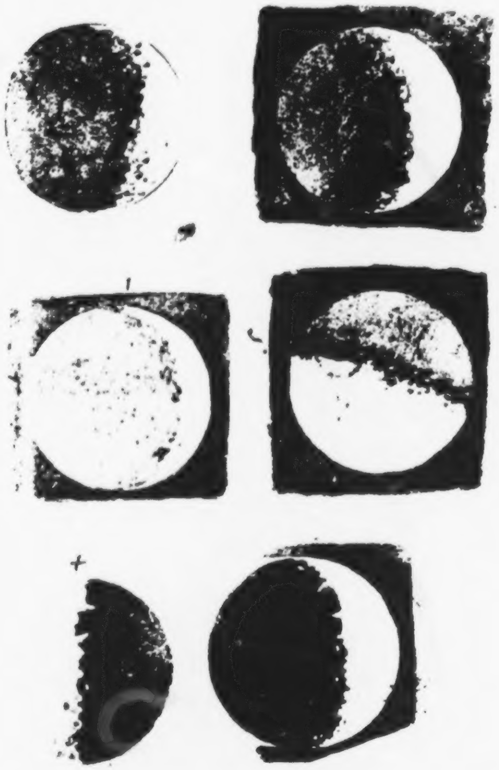


From Mariah Marvin, et al., *Human Adventure* (Menlo Park, Calif.: Addison Wesley Publishing Co., 1976), p. 261.



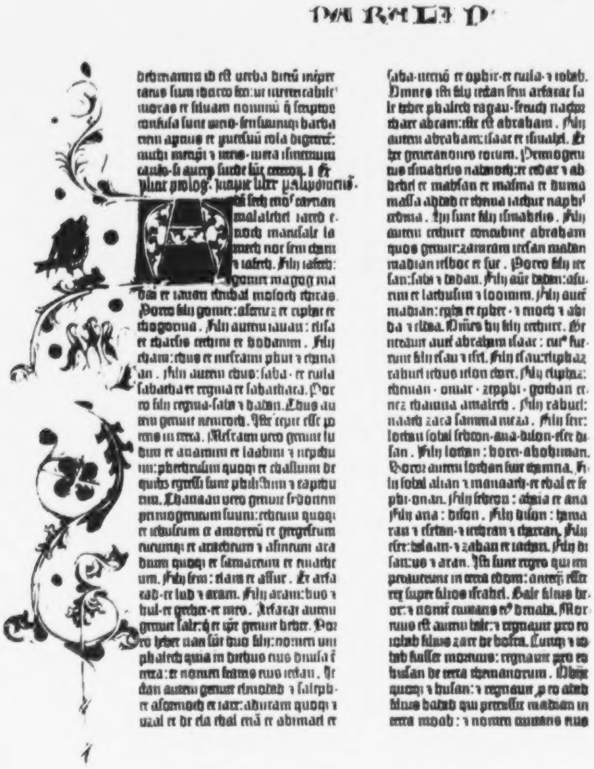
From Sidney Schwartz and John O'Connor, *The Emerging Years* (New York: Globe Book Co., 1976), p. 28.



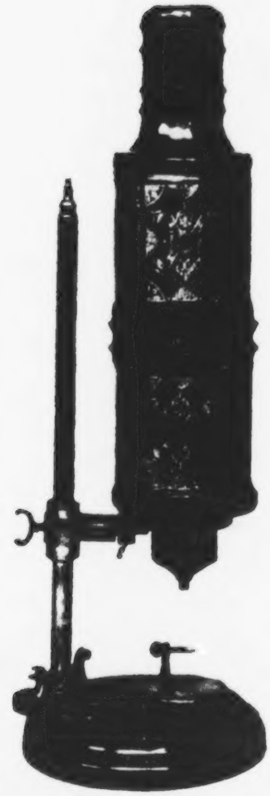


From Mariah Marvin, et al., *Human Adventure* (Menlo Park, Calif.: Addison Wesley Publishing Co., 1976), p. 263.

Worksheet I - 7 (continued)



From Daniel Roselle and Anne Young, *Our Western Heritage* (Lexington, Mass.: Ginn and Co., 1979), p. 48.



From T. Walter Wallbank, *History and Life* (Glenview, Ill.: Scott Foresman and Co., 1980), p. 429.

"If I Had Been There . . ."

How many times have you heard the expression above? How many times have you used it yourself? Today you will have an opportunity to step into the past and make an important decision.

An account of the dilemma faced by Galileo Galilei, a 16th century Renaissance scientist, follows. The account ends at the point where Galileo must make a decision. In the space provided below the reading explain what you would have done if you were Galileo and why.

> Galileo Galilei was an Italian scientist who studied how things move on earth, as well as in the sky. He proved that things fall at the same speed no matter how heavy they are. He built his own telescope. Looking through it, he saw that the light of the moon actually reflected sunlight. He also saw the moons of the planet Jupiter. These moons did not fit the teaching of the Church that everything was moved in space by the invisible hand of God.
>
> Since Galileo's ideas were against Church belief, he was not permitted to teach them. But in 1632 his book was published. It was printed in many languages, and people all over Europe read it. Galileo was arrested and taken before the Inquisition in Rome. He was old and sick. He had to choose between torture and saying publicly that his ideas were wrong. He also knew that his family might be in danger if he did not admit he was wrong.

If I was Galileo I would have ______________________________

____

____

____

____

____

____

____

From Mariah Marvin, et al., *Human Adventure* (Menlo Park, Calif.: Addison Wesley Publishing Co., 1976), pp. 262-263.

Here is one textbook account of how Galileo resolved his dilemma, giving the following reasons:

> I freely confess that . . . a reader ignorant of my real purpose might . . . make the mistake of accepting those arguments which I wanted to disprove. My ideas were expressed in a way which made it difficult to understand my true feelings.
>
> Two arguments which cast doubts on my ideas (about the earth revolving around the sun) came through more strongly than I intended. Rather than giving reasons for believing as I do, that the sun revolves around the earth, I left standing arguments to prove the opposite. And what's worse I began to defend ideas I knew to be false only because I enjoyed arguing with people.

Adapted from Giorgio De Santillana, *The Crime of Galileo* (Chicago: University of Chicago Press, 1955), pp. 237-239.

Scientists Build on the Work of Others

-1-

SAMOS, GREECE, 300 B.C.
Astronomer Aristarchus published his findings, based on observation, that the earth moves with the planets around the sun that is large and enormously distant.

-2-

KRAKOW, POLAND, 1543
Copernicus' book, saying that the sun, not the earth, is the hub around which planets move in perfect circles, is being published in the last year of his life. For the eighteen centuries between him and Aristarchus, the sun was held to be one of the seven planets (including the moon).

-3-

PRAGUE, BOHEMIA, 1609
Johannes Kepler announces that all planets, the earth included, orbit the sun in perfect ellipses, not circles. A line from the sun to any planet sweeps out an equal area in equal time.

-4-

PADUA, ITALY, 1616
The Italian scientist Galileo in an exciting demonstration proved that things fall at the same speed no matter how heavy they are. Using his own telescope, he saw that the light of the moon reflected sunlight, thus confirming Copernicus' theory.

-5-

LONDON, ENGLAND--1687
NEWTON: GRAVITY CAUSES THE MOVEMENT OF THE SUN, MOON, EARTH. In discussing what might be the most important discovery in the history of science, Newton said: If I have seen farther than other men it is only because I stood on the shoulders of giants "

	Rating	Reasons
(a) LEONARDO DA VINCI (Italian, 1457-1519), attempted to make practical use of his scientific knowledge by drawing up plans for airplanes, submarines, and military weapons.		
(b) NICHOLAS COPERNICUS (Polish, 1473-1543), developed the theory that put the sun at the center of the universe (the heliocentric theory).		
(c) VESALIUS (Flemish, 1514-1564), did pioneer work in anatomy based on the dissection of human bodies.		
(d) WILLIAM GILBERT (English, 1540-1603), published a great work that put the study of electricity (a work he coined) on a firm scientific basis.		
(e) FRANCIS BACON (English, 1561-1626), wrote an outstanding defense of the scientific method and foresaw some of the applications of science in everyday life.		
(f) GALILEO GALILEI (Italian, 1564-1642), perfected one of the first telescopes, confirmed the theory of Copernicus, and formulated the laws of falling bodies.		
(g) JOHANNES KEPLER (German, 1571-1630), formulated the laws which describe how the planets revolve around the sun.		
(h) WILLIAM HARVEY (English, 1578-1657), discovered blood circulates in the human body to and from the heart.		
(i) RENÉ DESCARTES (French, 1596-1650), declared that mathematics, using the scientific method, can solve all secrets of nature; as proof, he founded analytic geometry and enriched other fields of knowledge.		
(j) ROBERT BOYLE (English, 1627-1691), formulated the law of gases which bears his name. He was a pioneer in applying the scientific method to physics and chemistry.		
(k) ISAAC NEWTON (English, 1641-1727), declared gravitation to be the force that moves planets in orbits and connects all bodies; this is considered on of the most important of all scientific findings.		
(m) OTHER		

From Philip Groisser, *Mastering World History* (New York: Oxford Book Co., 1971), p. 100.

From the Journals of Marco Polo

CONCERNING THE PALACE OF THE GREAT KHAN

. . . the great Khan resides in the capital city of Cathy (China), which is called Cambaluc (Peking), . . . In that city stands his great palace, and now I will tell you what it is like.

. . . the Lord's Great Palace is the greatest palace that ever was.

The hall of the palace is so large that it could easily dine 6,000 people; and it is quite a marvel to see how many rooms there are besides. The building is altogether so vast, so rich, and so beautiful, that no man on earth could design anything superior to it. . . .

CONCERNING THE BLACK STONES DUG IN CATHAY AND BURNT FOR FUEL

All over the country of Cathay there is a kind of black stone existing in beds in the mountains, which they dig out and burn like firewood. If you supply the fire with them at night, and see that they are well-kindled, you will find them still alight in the morning, and they make such a fine fuel that no other is used throughout the country. . . .

ON THE NOBLE CITY OF SOOCHOW

The city of Soochow is a very great and noble city. The people are subjects of the Great Khan, and have paper money. They possess silk in great quantities, from which they make gold brocade and other stuffs, and they live by their manufactures and trade.

The city is very great, as large as 60 square miles. It contains merchants of great wealth and an incalculable number of people. Indeed, if the men of this city and of the rest of the country had the spirit of soldiers they would conquer the world; but they are not soldiers at all, only accomplished traders and most skilled craftsmen. There are also in this city many great philosophers and others who do not appear to work.

DESCRIPTION OF THE GREAT CITY OF KINSAY (Hangchow) WHICH IS THE CAPITAL OF THE WHOLE COUNTRY OF MANZI (South China)

First and foremost, then, Kinsay is so great that it is 200 square miles. In it there are 12,000 bridges of stone, with most so lofty that a great fleet could pass beneath them. . . .

In this city there are 12 guilds of different crafts, and each guild has 12,000 houses in the occupation of its workmen. Each of these houses contains at least 12 men, while some contain 20 and some 40, including the apprentices who work under the masters. All these craftsmen had full employment since many other cities of the kingdom are supplied by this city. . . .

The natives of this city are men of peaceful character . . . They know nothing of handling arms, and keep none in their houses. You hear of no feuds or noisy quarrels or dissensions among them. Both in their commercial dealings and in their manufactures, they are thoroughly honest and truthful, and there is such a degree of good will and neighborly attachment among both men and women that you would take the people who live in the same street to be all one family.

They treat the foreigners who visit them with great politeness and entertain them in the most winning manner, offering advice on their business.

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Chinese Attitude Toward the First Portugese Traders

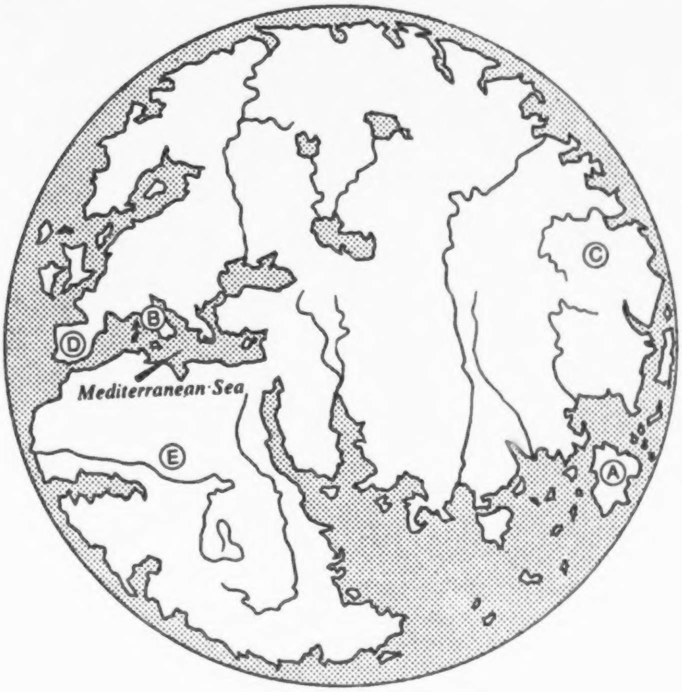
The Portuguese had not had any contact with the Chinese before 1517 when they suddenly arrived in great ships and anchored off Canton. The noise of their cannons was like thunder. They said they were bringing tribute [gifts] and wanted permission to trade. The Chinese administrators gave them permissions to give their tribute. The inspectors, however, said there was no policy which allowed them to trade so they were not permitted to go to the capital. They returned to their boats, anchored them, came on shore and started to build buildings and fortifications. When some of them came to see the Chinese officials, they refused to kneel before the Chinese and they claimed they were the most important of all the barbarians (the foreigners).

The officials prepared a report for the Emperor. It stated that the Portuguese thought violence and insurrection were acts of courage. It was believed that since they had settled in China, they took land that did not belong to them, captured little children in order to cook them and eat them, and killed many men. They had caused more harm than any other people. In light of all this, the report concluded, it seemed proper to send them away and to destroy without a trace the homes and fortifications which they had built, and to punish Chinese merchants who traded with them. The Emperor signed an order to this effect.

Translated by P. Pelliott in *T'oung Pao.*

A World Map of 1459

The navigation map used by Christopher Columbus might have looked like the one below.



1. What letter has been placed on Spain?______________________________

2. What letter has been placed on Italy?_______________________________

3. What letter has been placed on the continent of Africa?___________

4. The first Europeans reached India by an all-water route in 1498. Did this 1459 map show that India could be reached from Europe by water?

   ____

5. What are two of the four continents not shown on this map?

   ____

6. What body of water was so important to Europeans in 1459 that the mapmaker labeled it?____

From T. Walter Wallbank, History and Life (Glenview, Ill.: Scott Foresman and Co., 1980), Map 23.

Columbus Contracts for Ten Percent

These are the terms of the agreement between Columbus and King Ferdinand and Queen Isabella, six months before his historic voyage.

> The things asked for which your Highnesses give and declare to Christopher Columbus in some satisfaction for what he is to discover in the oceans, and for the voyage . . . he is about to make . . . in the service of your Highesses are as follows:
>
> First: that (you make) . . . Don Christopher Columbus your Admiral in all those islands and mainlands which by his hand and industry shall be discovered or acquired . . . during his life . . . .
>
> . . . that all . . . merchandise, whether it be pearls, precious stones, gold, silver, spices, and all other things whatsoever . . . which may be bought, bartered, discovered, acquired or obtained . . . your Highnesses . . . will that he may have . . . the tenth part of all of them . . . the other nine parts remaining for your Highnesses . . . .
>
> These are executed and dispatched with the responses of your Highnesses . . . in the town of Santa Fe de la Vega de Granada, on the 17th day of April, in the year of our Savior, Jesus Christ, 1492. I, the King, I, the Queen. By order of the King and Queen.
>
> John de Coloma

Columbus Writes to His Son

Columbus' last years were clouded with disappointment, poverty, and ill health. His promised revenues of ten percent were not given him and rivals seized the trade with the Indies. He wrote to his son, Diego, about his hopes that the Queen may remedy his wrongs - not knowing that she died four days before his letter was penned.

December 1, 1504

> My very dear son,
>
> . . . I wish that you would write me more frequently . . . Many couriers come daily and the news is of such a nature that in hearing it all my hair stands on end, and it is so contrary to what my soul desires . . . .
>
> . . . a good copy should be made of the chapter of the letter which their Highnesses wrote me, where they say they will fulfill their promises to me and will place you in possession of everything . . . .
>
> (Tell them) of my sickness and that it is now impossible for me to go and kiss their Royal feet and hands, and that the Indies are being lost . . . that I have received nothing . . . and that I am living upon borrowed funds . . . .
>
> I will (try) to have your uncle and brother start (for the court) tomorrow. Remember to write me very often . . . May our Lord have you in His holy keeping.
>
> Your father who loves you as himself.

From the Bureau of Curriculum Development, *Social Studies — Grade 4* (New York: Board of Education, 1968), pp. 31-32.

Who Really Discovered America?

The first discoverers of America were the ancestors of the American Indians - prehistoric people who crossed the Bering Strait, possibly between 10 and 30 thousand years ago. But the rest of the world did not know about the Americas until relatively recently.

Most of us believe that America was discovered by Christopher Columbus in 1492. But some scholars claim they have found evidence that long before Columbus, people from different parts of the world discovered the Americas. For example, there is evidence in Viking stories, called sagas, that Vikings, led by Leif Ericson, crossed the North Atlantic Ocean around 1000 A.D. and reached lands today called Newfoundland. Archeological discoveries support the sagas.

Other scholars say there is evidence that an Irish monk, Saint Brendan, came to Newfoundland in the 6th century to convert the Indians to Christianity. Some claim that a Welsh prince reached present-day Alabama in 1170, and support their theory by pointing to similarities between certain Welsh words and those of some Indian languages.

The predecessor of Mansa Musa, the 14th-century king of the African state of Mali, set out to prove one could sail west around the world. He never returned. Two hundred years later, the Spanish conquistadores, though they had never heard this story, were certain they found descendants of Africans living in Central America.

And there are Chinese scholars who, because of similarities between Aztec and Chinese language, myths, and coins, believe a Buddhist monk reached Mexico in 459 A.D.

The most recent theory is that Phoenicians, who are known to have traveled to Spain and Britain in the 600s B.C., established a colony in North America. The evidence is a collection of 400 grave markers found near Philadelphia. A Harvard scholar, Barry Fell, has worked 40 years to translate the inscriptions on them. He is sure the language is Iberian Punic.

Do all these theories mean Columbus is not important to history? No matter who reached America first, Columbus brought his discovery of land in the West to the attention of Europe. And he did it when Europeans were prepared to explore and to establish colonies.

Place an F for fact and an O for opinion next to each statement.

A. The American Indians lived in America before Columbus arrived. ______

B. The first discoverers of America were the ancestors of American Indians. ______

C. Columbus was the first European to set foot in America. ______

D. Leif Erikson crossed the North Atlantic Ocean around 1000 AD. ______

E. Mansa Musa, the 14th century king of the Africa State of Mali,set out to prove one could sail west around the world. ______

F. A Buddhist monk reached Mexico in 459 AD. ______

G. Columbus brought his discovery of land in the West to the attention of Europe. ______

From T. Walter Wallbank, *History and Life* (Glenview, Ill.: Scott Foresman and Co., 1980), p. 386.

Columbus' Journal of the First of Four Voyages to the New World

At two hours after midnight on October 12, 1492, land was sighted at a distance of about six miles. The crew shortened sail, stopped, and waited for daylight. On Friday they arrived at a small island. Presently, they saw naked people. The admiral went on shore in the armed boat with Martin Alonzo Pinzon and Vicente Yañez, his brother, who was captain of the Nina. The admiral took the royal flag, and the captain went with two banners with green crosses on them. Having landed, they saw very green trees, much water and fruits of different kinds. The admiral called to the two captains and to the others, who leaped on shore. He said that they should bear witness that he, in the presence of all, claimed the island for the king and queen of spain.

Presently, many inhabitants of the island came forth. "I saw and knew," said the admiral, "that these people are without any religion. But they are very gentle, not knowing what evil is, nor the sins of murder and theft. They have no weapons and are so timid that a hundred would fly before one Spaniard. They, however, believe and know that there is a God in heaven. Any prayer that we say, they repeat and make the sign of the cross. Thus your Highnesses should make them Christians. I believe that if the work was begun, in a little time large numbers would adopt our faith. This would gain land, riches, and peoples for Spain.

"Without doubt, there is in this land a large amount of gold. The Indians say that in these islands there are places where they dig out gold. They wear it on their necks, ears, arms, and legs, the rings being very large. There are also precious stones, pearls, and a great amount of spices. There is also a great amount of cotton. I believe it would have a good sale here without sending it to Spain. It can be sold in the cities of the Great Khan, which will be discovered without doubt."

Adapted from Clement R. Markham (trans.) "The Journal of Christopher Columbus" cited in Sidney Schwartz and John R. O'Connor, *The Emerging Years* (New York: Globe Book Co., 1976), pp. 84-86.

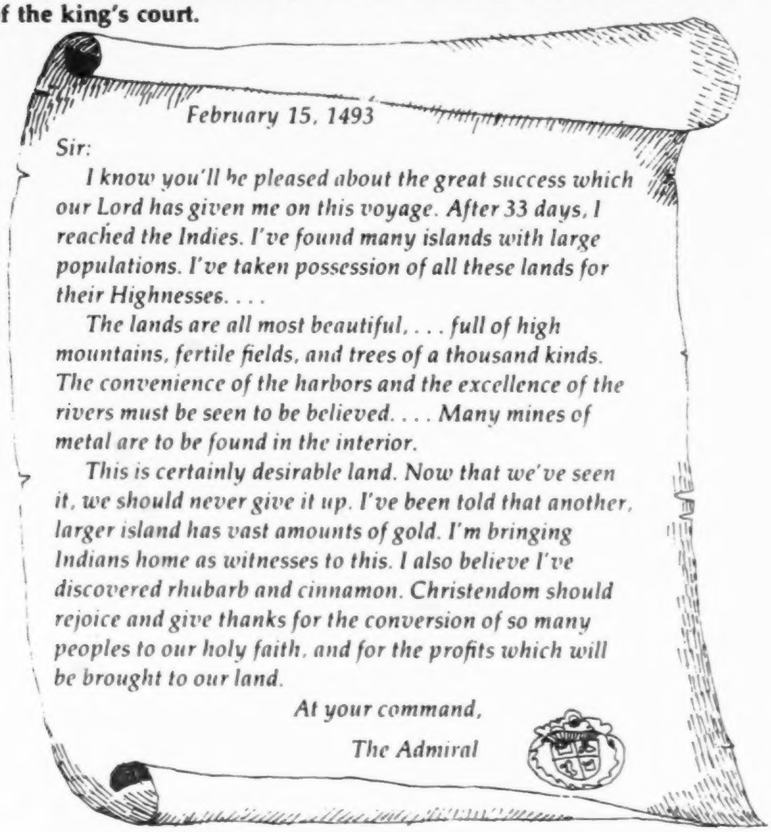
1. Columbus had several reasons for beginning the voyage that led him to America.
   a) What reasons can you find in the above selection?
   b) Which reason seems to have been the main one for his trip? Why?
2. Columbus had intended to sail to India.
   a) What evidence can you find in the passage that he had not reached India?
   b) How can you tell that he had thought he had done so?
3. This passage from Columbus' journal describes the landing and some of the things he and his sailors found. Which statements do you find hard to believe? Why?
4. How does Columbus feel about the Indians?
5. Do you think he is justified in wanting to convert them to Christianity? In taking their gold from their island? Why? Why not?
6. If you were an American Indian, how would you have felt about Columbus and his men? Explain.

7. Read Columbus' Journal and arrange the events listed below in the order in which they actually occurred.

   - The Spaniards claim the land for the king and queen.
   - The admiral, Martin Alonzo Pinzon, and Vicente Yañez go ashore.
   - Columbus discovers that the native people are of a gentle nature.
   - Columbus writes to the Queen telling of his discovery.
   - October 12, 2 A.M., land is sighted.

Columbus Writes Home

The following is based on an actual letter written by Christopher Columbus on board the ship "Niña." It was addressed to a member of the king's court.



February 15, 1493

Sir:

I know you'll be pleased about the great success which our Lord has given me on this voyage. After 33 days, I reached the Indies. I've found many islands with large populations. I've taken possession of all these lands for their Highnesses. . . .

The lands are all most beautiful, . . . full of high mountains, fertile fields, and trees of a thousand kinds. The convenience of the harbors and the excellence of the rivers must be seen to be believed. . . . Many mines of metal are to be found in the interior.

This is certainly desirable land. Now that we've seen it, we should never give it up. I've been told that another, larger island has vast amounts of gold. I'm bringing Indians home as witnesses to this. I also believe I've discovered rhubarb and cinnamon. Christendom should rejoice and give thanks for the conversion of so many peoples to our holy faith, and for the profits which will be brought to our land.

At your command,

The Admiral

- What references would lead the Spanish king to think Columbus had reached the Indies? Why was Columbus eager to have people believe he had found a land of gold and spice?
- It has been said that explorers went in search of "gold, glory, and God." What evidence of that can you find in this letter?
- We know that Columbus didn't really "discover" America, that earlier people had done so long before he arrived. Why, then, was his voyage such an important one?

From Sheila Burns, et al., *The Age of Europe* (New York: Scholastic Book Services, 1976), p. 157.

Chinese Explorations During the Ming Dynasty

Half a century before the discoveries of Vasco da Gama, Columbus, Diaz and Magellan, the Chinese navigator Cheng Ho took huge fleets of hundreds of ships into the Indian Ocean. Between 1405 and 1433 he made seven voyages to islands of the South China Sea and the Indian, Arabian, and East African coasts. The scale of these voyages was unequaled in all previous world history. On three of the voyages, Cheng Ho's fleet carried 27,000 men. His cruises marked the most active period of China's maritime development.

China's seafaring tradition is very old. Her coastline stretches for 6,000 miles, while thousands of islands dot her offshore waters. In the medieval period, such cities as Canton and Yangchow in Kiangsui province and Chuanchow in Fukien were centers of foreign trade.

As early as the second century B.C., the emperor Wu-ti of the Han dynasty had sent a mission by sea to southern India. The compass, invented in China, helped navigation greatly and shipbuilding became highly developed.

Cheng Ho's voyages were a product of historical events in the earlier period of the Ming dynasty (1368-1644). In 1281 during the preceding Mongol dynasty, the emperor Kublai Khan had sent a big fleet to invade Japan. This expedition met with complete disaster. Afterwards China's power on the sea weakened while that of Japan grew. By the beginning of the Ming dynasty, Japanese raiders were landing regularly on the shores of Shantung and other Chinese provinces. China had to look to the rebuilding of her maritime strength.

There was another contributing circumstance. From 1366 to 1405, during the first decades of Ming rule in China, the empire of the Mongol conqueror Genghis Khan threatened China's western borders. Then, and for many years later, China's overland trade with Western Asia and India was blocked. This turned Chinese attention to the expansion of seaborne trade.

Facing such situations on both land and sea, the first Ming emperor developed a navy as an instrument of trade and national power. He sent representatives to Central Asia to acquaint themselves with conditions in Genghis Khan's dominions; and to Srivijaya (now Palembang) in Sumatra, and Borneo and Cola in Southern India, to make diplomatic and commercial contacts. By the time of the third Ming emperor, Yung Lo, China had recovered from the destruction brought about by Mongol rule and the long years of war among different sections of the country.

Yung Lo , who had seized the throne from his nephew and was personally unpopular, considered it necessary to raise his prestige by some spectacular undertaking .

Cheng Ho set out in 1405. His seven voyages extended over about thirty years. With the exception of six years between the last two, when he was garrison commander of Nanking, he spent most of that time at sea . . . .

It was on the fourth voyage (1413-15) that the fleet first went beyong Calicut, sailing on to the Maldive Islands and Ormuz on the Persian Gulf. The fifth (1417-19) was still more far-ranging, going on from Ormuz to Aden, and thence to Mogadishu, Brava and Jobo on the Somali Coast of East Africa. The sixth (1421-22) ended once more at Ormuz, but it is the first one known definitely to have included Bengal, though it is probable that previous visits to Bengal had been made.

Adapted from C.P. Fitzgerald, *China: A Short Cultural History* (New York: Barrie and Jenkins, 1978), pp. 473-476.

All Cheng Ho's voyages were organized on a gigantic scale. On the second, fourth and seventh, the crews and other personnel numbered over 27,00 in each case. They included troops, sailors, ship repairmen, scholars, and physicians.

In those days, trade between China and the "western seas" was brisk. The Chinese ships carried such goods as the famed Ming blue-and-white porcelains; silk fabrics including satin, brocade, cottons including prints and the durable, firm-textured brownish-yellow cloth known as Nankeen because it was originally woven in Nanking; gold and silver; iron and copper ware; pepper grain and musk. These were exchanged for spices, dyestuffs, medicinal herbs and products, precious stones and pearls, rhinoceros horn, ivory, peacock feathers, and tropical animals . . . .

On each voyage the fleet anchored at Malacca, then the crossroads of South Sea navigation, where it separated into groups. At Malacca, we learn, "warehouses were built to store money and provisions, and homebound ships assembled to sort out their foreign goods and wait for the south wind in mid-March to take them back (to China)." The Malacca base, which was probably set up during the fist voyage, was a great help to Cheng Ho's subsequent enterprises.

The Chinese mariners recorded many interesting facts about the countries they visited. In Champa, Java, and Sumatra they found many of their fellow-countrymen, merchants and artisans who had migrated from the coastal provinces. In Bengal, Aden and other places, local kings and princes came to the coast themselves to welcome the fleet. In Ceylon, its emissaries visited a Buddhist monastery, where they made offerings of gold and silver, streamers of cloth-of-gold, censers, vases, lanterns, and candles . They also erected a stone tablet there, and it is proof of the accuracy of their records that the tablet was found in 1911.

The culture of India, Persia, and Aragia impressed them deeply. Ma Huan wrote of the music he heard at Calicut: "Songs were accompanied by musical instruments made of gourds with strings of red copper wire, and the sound and rhythm was pleasant to the ear." He mentioned that the ruler of Calicut presented the visitors with a sash made of 50 ounces of pure gold "reeled into hair-fine threads, interlaced, and studded with large pearls and precious stones of every hue." He gave high praise to the skill of the physicians and artisans of Bengal and Ormuz, the acrobats of Persia and the jewellers of Aden. Both he and Ma Huan gave detailed descriptions of the Ka'aba Mosque in Mecca, with its majestic gates and pillars. Also visited was the tomb of Mohammed at Medina.

Chinese navigation did not develop after Cheng Ho. The landlord-scholar officials of later reigns condemned his expeditions as expensive and useless--and even burned his logs and reports in the national archives, so that we are left only with general descriptions and the memoirs of participants.

Nonetheless the voyages were a brilliant page in the history of China's maritime enterprise and foreign relations. After them, envoys of many countries in the "western seas" came to the Ming court, bringing goods for trade. Widening markets abroad stimulated workshop production at home. More and more Chinese went to Southeast Asia for business and settlement. The economic and cultural intercourse that developed benefitted both sides.

The great navigator did much for trade between China and countries of Asia and Africa, and for their mutual knowledge. Today, when their contacts are being restored on a new basis, it is important that we remember his contribution.

From C.P. Fitzgerald, *China: A Short Cultural History* (New York: Barrie and Jenkins, 1978), pp. 473-476.

A Survivor Tells of Magellan's Expedition

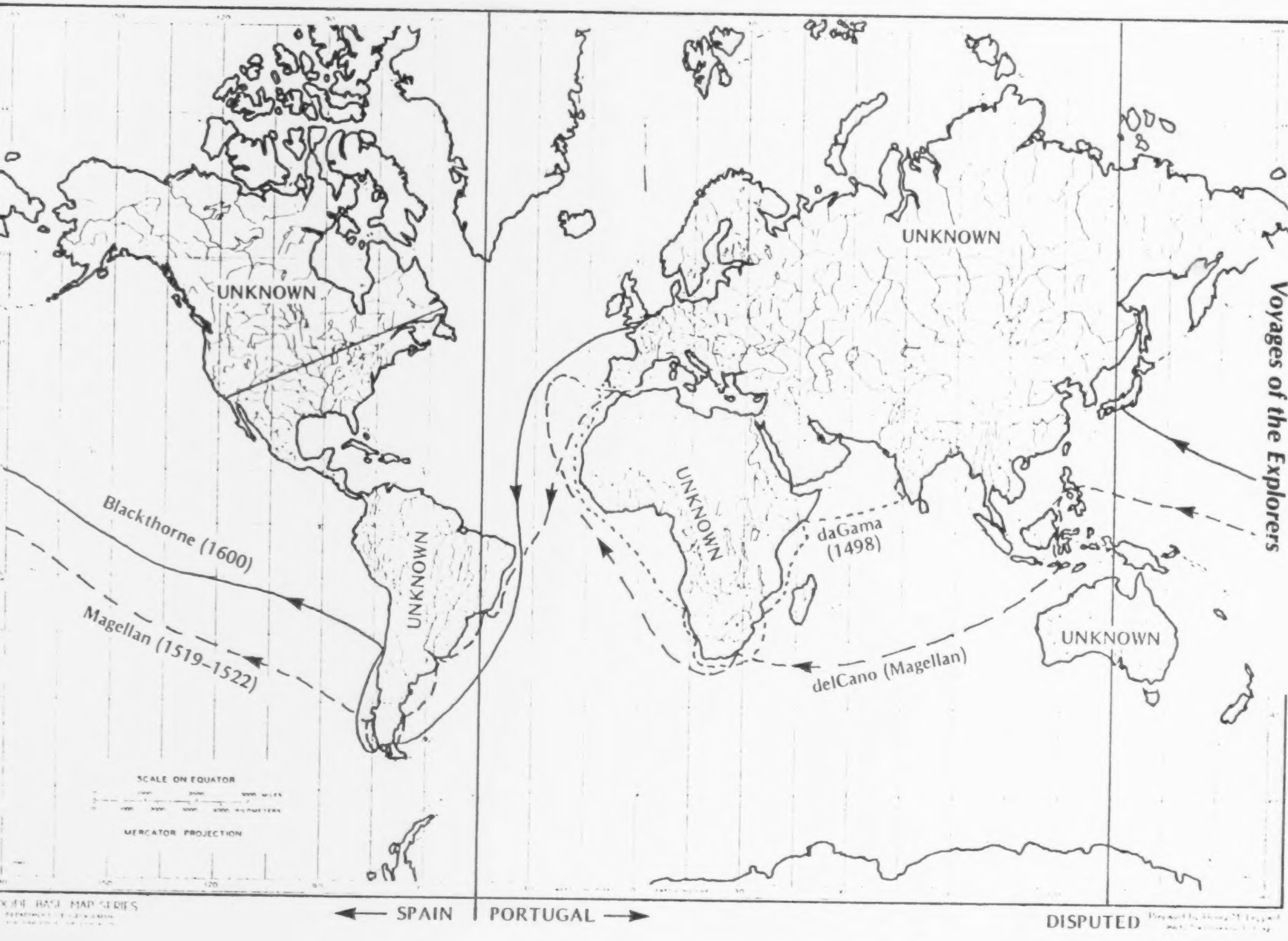
Anthony Pigapheta, a knight of Rhodes, was visiting Spain in 1519. He joined Magellan's expedition out of sheer curiosity "to experiment and go and see with mine own eyes a part of the awful things of ocean." On his return to Lisbon in 1522, he wrote a letter, parts of which are reproduced here.

> Monday, . . . the 10th of August (1519) . . . the fleet, . . . carrying crews of different nations to the number of 237 in all the five ships, was ready to set sail from . . . Seville.
>
> . . . We crossed (the Atlantic) as far as a country named Verzin (Brazil) . . . At this place we had refreshments of (food) like fowls and meat of cows, also a variety of fruits . . . They have boats which are made of a tree, all in one piece, which they call canoe . . . Into these thirty or forty men enter, and their oars are made like iron shovels . . .

- What information does the letter contain?
- What did Pigapheta learn about food and transportation in Brazil?
- Do you think that the Europeans would want to find out more about Brazil? Why?
- Why did Pigapheta change his mind about Brazil after visiting there?

From the Bureau of Curriculum Development, *Social Studies — Grade 4* (New York: Board of Education, 1968), p. 34.

Voyages of the Explorers


UNKNOWN
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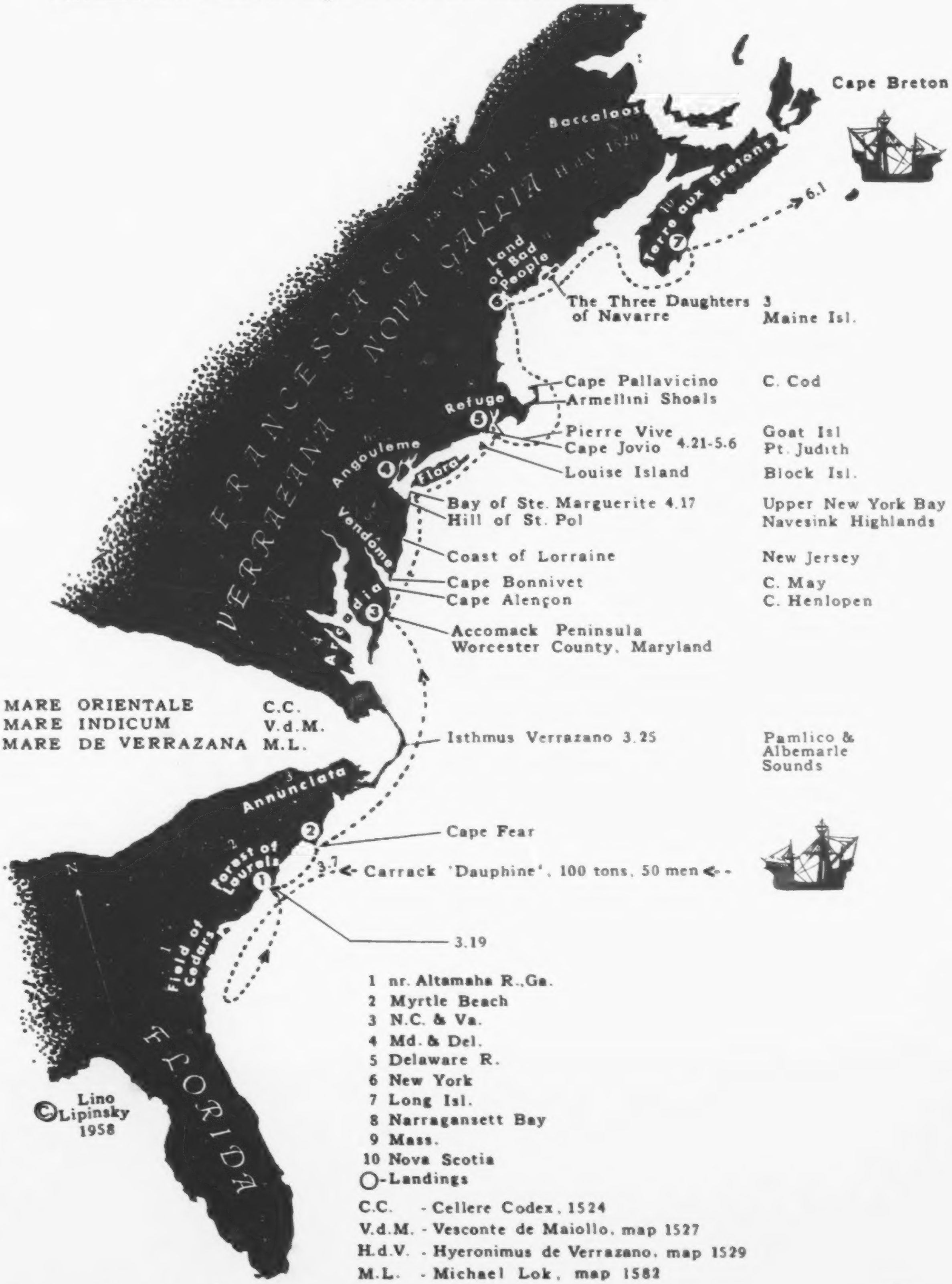
Blackthorne (1600)
Magellan (1519–1522)
daGama (1498)
delCano (Magellan)
SCALE ON EQUATOR
MERCATOR PROJECTION
GOODE BASE MAP SERIES
← SPAIN
PORTUGAL →
DISPUTED

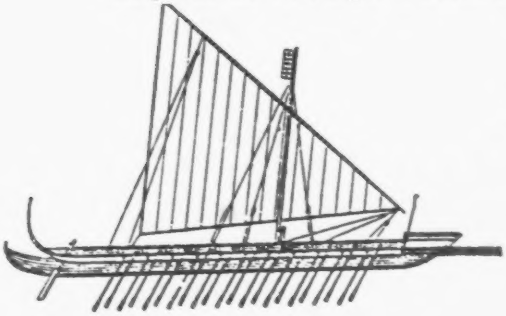
From Henry M. Leppard, ed., *Goode Base Map Series* (Chicago: University of Chicago Press, 1964), as cited in *Shogun: A Guide for Classroom Use* (Stanford University, 1980), pp. 24-25.

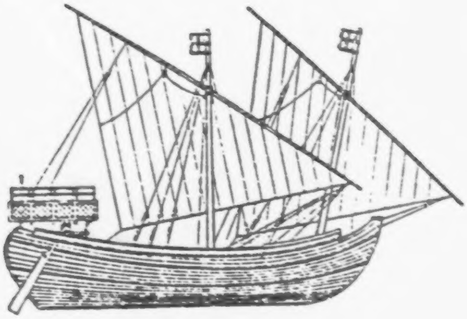
Verrazzano's Route Along the Atlantic Seaboard in 1524

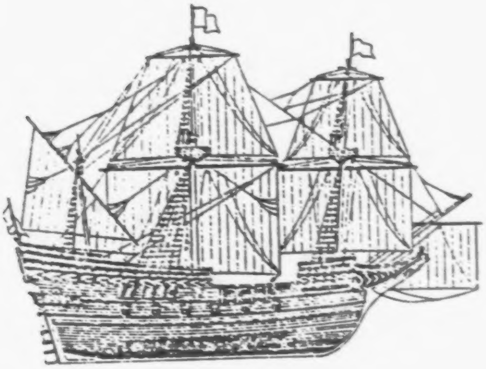

Cape Breton
Baccalaos
Terre aux Bretons
10
7
6.1
Land of Bad People
6
The Three Daughters of Navarre
3 Maine Isl.
FRANCESCA VERRAZANA
NOVA GALLIA
Cape Pallavicino
C. Cod
Armellini Shoals
Refuge
5
Pierre Vive
Goat Isl
Cape Jovio 4.21-5.6
Pt. Judith
Louise Island
Block Isl.
Angouleme
4
Flora
Vendome
Bay of Ste. Marguerite 4.17
Upper New York Bay
Hill of St. Pol
Navesink Highlands
Coast of Lorraine
New Jersey
Cape Bonnivet
C. May
Cape Alençon
C. Henlopen
Arcadia
3
Accomack Peninsula
Worcester County, Maryland
MARE ORIENTALE C.C.
MARE INDICUM V.d.M.
MARE DE VERRAZANA M.L.
Isthmus Verrazano 3.25
Pamlico & Albemarle Sounds
Annunciata
2
Cape Fear
Forest of Laurels
3.7
Carrack 'Dauphine', 100 tons, 50 men
1
3.19
Field of Cedars
N
FLORIDA
© Lino Lipinsky 1958
1 nr. Altamaha R., Ga.
2 Myrtle Beach
3 N.C. & Va.
4 Md. & Del.
5 Delaware R.
6 New York
7 Long Isl.
8 Narragansett Bay
9 Mass.
10 Nova Scotia
○-Landings
C.C. - Cellere Codex, 1524
V.d.M. - Vesconte de Maiollo, map 1527
H.d.V. - Hyeronimus de Verrazano, map 1529
M.L. - Michael Lok, map 1582

From Bureau of Curriculum Development, *Social Studies — Grade 4* (New York: Board of Education, 1968), p. 35.

Impact of Foreign Technology on European Age of Discovery







Europeans had been sailing the relatively calm waters of the Mediterranean since ancient times. But for ships to sail the stormy seas and oceans of the world, stronger ships had to be built, with better methods of navigation, and more detailed maps were needed.

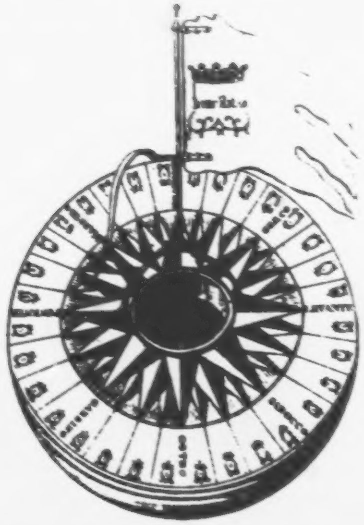
What would happen if the ships sailed out of sight of land? How could sailors find their way in unknown waters?

Prince Henry of Portugal dreamed of sending ships around Africa and then to the Indies. To achieve his aim, he built a school for navigation. He gathered sailors, instrument makers, shipbuilders, along with scholars who knew astronomy, mathematics, and geography.

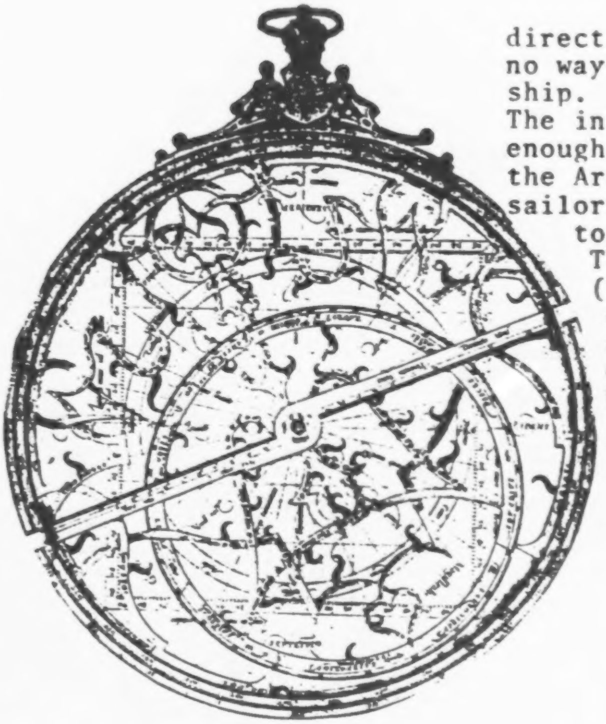
In order to improve their ships, European shipbuilders borrowed important ideas and discoveries from other parts of the world. From the Muslims, the Europeans borrowed the idea of the triangular sail, which could be turned more easily that the square sail. A triangular sail could catch the slightest breeze, and could even be made to sail against the wind as well as with the wind.

The magnetic compass was developed in China, and was passed along to Europeans by Muslim merchants. This instrument always pointed north, and so sailors could know the direction of the ship at any given time.

From Social Science Staff of the Educational Research Council of America, *The Age of Western Expansion* (Boston: Allyn and Bacon, Inc., 1975), pp. 32-39.



From Social Science Staff of the Educational Research Council of America, *The Growth of Civilization* (Boston: Allyn and Bacon, Inc., 1982), p. 433.



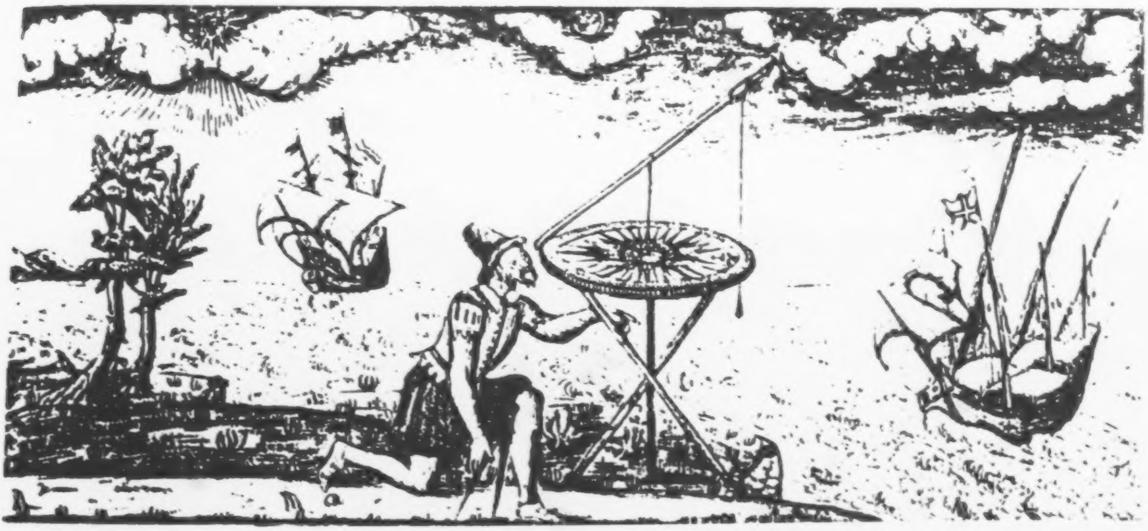
Although the compass could tell what direction the ship was headed, there was still no way of knowing the exact location of the ship. An instrument was needed to do this. The instrument had to be accurate and simple enough for any sailor to use. Once again, the Arab world supplied the answer. Arab sailors used an instrument called an astrolabe, to help them navigate the Indian Ocean. The astrolabe was used to find latitude (the distance north or south of the equator) by observing the sun or certain stars. An astrolabe was difficult to use on a rocking ship. Whenever possible, sailors would go ashore and set up the astrolabe on a beach to find out where they were.

Once navigators knew the position of the ship, they needed a map to mark it on. Since astrolabes were marked in degrees, mapmakers began marking charts off in degrees of latitude.

* * *

It was only after making use of these ideas and devices from other lands that the Europeans were able to embark on the Age of Discovery.

An illustration from a sailing book, *Art de Naviguer* (1583), demonstrating how to determine latitude by observing the sun's height.



From Sidney Schwartz and John R. O'Connor, *The Emerging Years* (New York: Globe Book Co., 1976), p. 9.

A View of Sixteenth Century China

There are in China many workmen of all trades, and great abundance of all things necessary for the common use . . . There are more workmen of shoemaking than of any other trade. In Canton (China) are two particular streets of shoemakers very long, one where they sell rich silk shoes and . . . another where they sell shoes of common leather.

They also produce gold boxes, platters and baskets, writing-desks and tables. Goldsmiths, silversmiths, coppersmiths, ironsmiths, and of all other trades, there are many and perfect workmen, and great abundance of things of every trade, and very perfect.

They use . . . vessels of brass . . . they use skillets . . . and other vessels of cast iron, and not only do they cast these vessels of iron, but after they are broken, they buy them again for to recast them.

There are many merchants of pieces and cloths of silk . . . and there are pieces of damask and taffeta among them so rich that they bring them not to us, because we cannot give for them what they are worth within the land. They also sell fine and coarse serge of various colors. There are many merchants of white and dyed linen cloth. . . .

Whatsoever person or persons come to any man of quality's house, it is customary to offer him on a fair tray in a porcelain cup . . . a kind of warm water which they call "cha," which is somewhat red and very medicinal, which they are accustomed to drink, made from a concoction of bitter herbs; with this they commonly welcome all manner of persons that they do respect, be they acquaintances or be they not, and to me they offered it many times . . . .

From C.R. Boxer, ed., *South China in the Sixteenth Century* (London: Cambridge University Press, 1953), pp. 124-126, 140-141, cited in Louis Snyder, et al., *Panorama of the Past*, Volume 1 (New York: Houghton Mifflin Co., 1966), pp. 63-65.

Advantages of Colonization

A. (Hakluyt then points out that in establishing colonies Portugal and Spain changed from a condition of labor surplus to an actual shortage of workers.) But we, . . . for want of sufficient occasion of honest employment, cannot deliver our commonwealth from multitudes of loiterers and idle vagabonds . . . many thousands of idle persons are within this realm . . . mutinous . . . very burdensome. . . . Whereas if this voyage were put in execution, these petty thieves might be condemned for certain years in the western parts . . . in sawing and felling of timber . . .; in burning of the firs and pine trees . . .; in beating and working of hemp for cordage; and, in the more southern parts, in setting them to work in mines . . .; in dragging for pearls and corals; in planting of sugar cane . . .; in maintenance and increasing of silkworms . . .; in gathering of cotton . . .; in tilling of the soil . . .; in dressing of vines . . .; in dressing of raw hides . . .; in making and gathering of salt . . .; in killing the whale, seal, porpoise . . .; in fishing, salting, and drying of (fish); in making and gathering of honey, wax, turpentine; in hewing and shaping of stone . . .; in making of cask, oars, and all other manner of staves; in building of forts, towns, churches; in powdering and barrelling of fish, fowls, and flesh . . .; in drying, sorting, and packing of feathers. . . .

. . . by this voyage shall be made profitable members, by employing them in England in making a thousand trifling things, which will be very good merchandise for those countries where we shall have most ample (market) thereof.

Adapted from Daniel Roselle and Anne Young, *Our Western Heritage* (Lexington, Mass.: Ginn and Co., 1979), pp. 44-45.

B. We should hurry to send our extra people into those temperate and fertile parts of America. These places are within six weeks sailing of England and are still not owned by any Christians.

I spoke lately with an excellent learned Portuguese who is familiar with all the discoveries of his nation. He wondered that those blessed countries from the point of Florida northward are still unsettled by Christians. He said that if he were as young as I, he would supply a number of ships for settling these countries. He would convert their gentle people to Christianity. (Adapted from Richard Hakluyt, Divers Voyages Touching the Discovery of America, 1850.)

From Sidney Schwartz and John R. O'Connor, *The Emerging Years* (New York: Globe Book Co., 1976), pp. 90-91.

Title: ______________________________

During the three hundred years of extensive exploration and colonization beginning around 1500, Europeans learned a great deal about most of the world except for the Arctic and Antarctic regions and the interior of Africa.

These explorations and discoveries had many important effects on European life. First, they put an end to numerous mythical beliefs and superstitions left over from the Middle Ages. Geographic facts and knowledge took the place of many tall tales based on ignorance. Secondly, Europeans encountered many peoples different from themselves, some in preliterate stages of development and others with highly developed civilizations. Comparisons of the customs of these peoples with their own led some Europeans to a more balanced analysis of the strengths and weaknesses of their own institutions, including government and religion. Some Europeans developed unbounded admiration for such non-Europeans as the Chinese; some held up the preliterate tribes as examples of simple, healthy community life in contrast to European artificiality and decadence.

From the more civilized peoples, such as the Chinese, Europeans learned new ideas about government (including civil service examinations for merit appointments to administrative posts). They discovered philosophies new to them, and became interested in Confucianism and Buddhism. In addition, sophisticated products such as Chinese porcelain and lacquered furniture began to influence European concepts of interior decoration. Kings and wealthy nobles imitated Chinese garden design for landscaping around their palaces.

Some products from overseas became part of everyday European life. Europeans developed a taste for potatoes, coffee, tea, corn, beans, and fruits such as bananas and pineapples. From overseas came fibres, woods, metals, and tobacco (its attractions and dangers were fully recognized in the seventeenth century).

The stimulus to trade enabled capitalism to expand in scope: (1) the increased trade strengthened the economic position of individuals and companies; (2) gold and silver sent from the colonies created inflationary conditions in Europe, but also provided Europeans with more capital, wealth that could be used to produce other goods; (3) the demand for funds helped banking to grow even further; (4) the expansion of commercial activities increased the importance and power of the rising middle class, called in France the bourgeoisie; (5) the problems that arose with the expansion of trade led to the development of different types of business organizations. For example, joint-stock companies were organized to develop commercial enterprises in overseas trade.

From Daniel Roselle and Anne Young, *Our Western Heritage* (Lexington, Mass.: Ginn and Co., 1981), pp. 44-47.

Johann Tetzel's Speech on Indulgences

Bishop and people of Mainz!

Some of you already have a safe conduct pass to heaven, a letter which will allow you to sleep at night, not worrying if you will have to burn in the eternal fires of Hell. With this letter you can be assured that when this life is through, you will be able to spend eternity in the blessed land of Paradise and sit at the right hand of God.

You know that there is only one place to obtain forgiveness! You know that there is but one universal church and one spiritual father, the Pope, who is the vicar of our Lord, Jesus Christ, on earth! I am here today in the town of Mainz representing that church and his Holiness, the Pope.

Consider that for each mortal sin you commit it is necessary for you to undergo seven years of penance after contrition and confession either in this life or in Purgatory. Reflect on your own life. Think of all the mortal sins you have committed! Do you want to spend seven years for each of those sins separated from the Glory of Paradise?

But I am not here today to offer you despair. No, I am here to give you hope. I offer you these confessional letters, useable at any time in your life. With them you can obtain full indulgence, complete forgiveness for your sins.

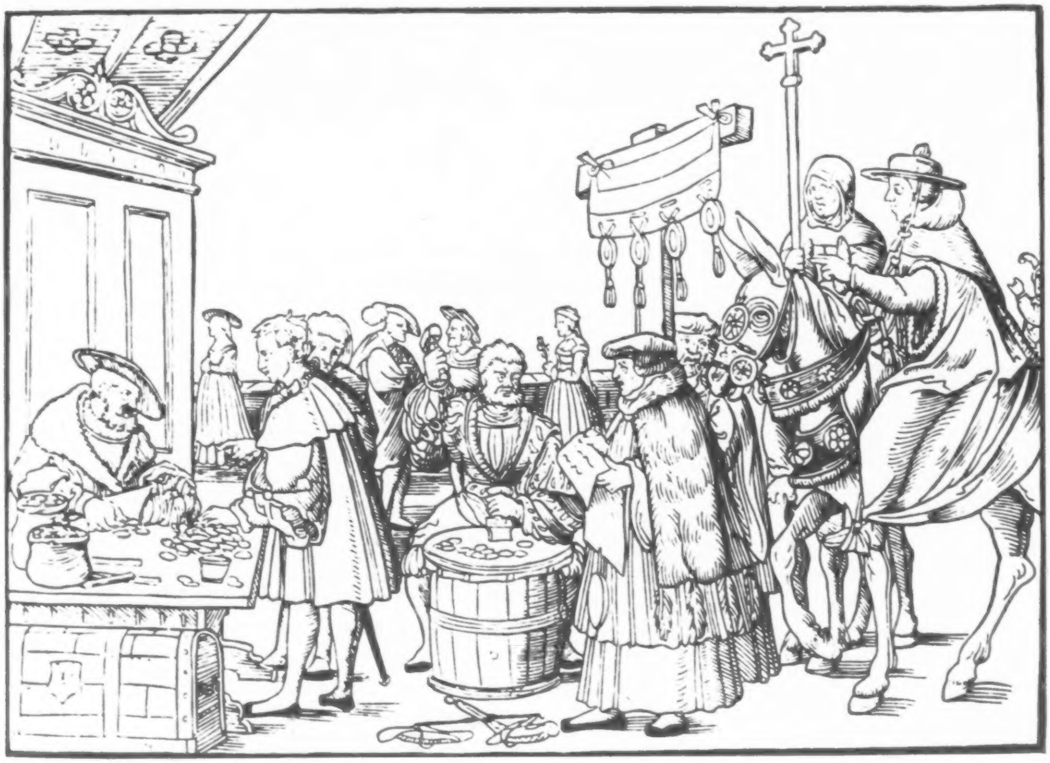
Would you go on a long journey without insurance? Of course not! You owe it to yourself and your loved ones to protect the wealth for which you have labored. If you would insure your wealth, certainly then you would want to insure something infinitely more valuable, your immortal souls. You can buy this peace of mind for only 1/4 florin!

Purchase these letters today and they will bring your soul safe and sound into the land of Paradise. Remember:

"As soon as the coins in the money chest ring,
The souls out of Purgatory spring."

Adapted from Daniel Roselle and Anne Young, *Our Western Heritage* (Lexington, Mass.: Ginn and Co., 1981), p. 57.

Indulgences: Woodcut



From Daniel Roselle and Anne Young, *Our Western Heritage* (Lexington, Mass.: Ginn and Co., 1981), p. 56.

Ninety-five Theses

1. When our Lord and Master Jesus Christ said "Repent ye," he intended that the whole life of believers ought to be one of penance.
2. This kind of penance is not the same as sacramental penance in which the believer performs the ritual of confessing and atoning for his sins under the ministry of a priest.
3. At the same time, penance does not mean only an inner feeling of regret. This feeling of regret must also make the believer want to perform certain acts to atone for having done wrong.

....

5. The Pope does not have the power to remove a man's obligation to pay a penalty for committing a sin except for those penalties which the Pope himself has imposed.

....

21. The preachers of indulgences, who say that buying a certificate from the Pope or his representative frees a man from all punishment, are wrong.

....

27. Those who preach that the soul flies out of purgatory as soon as the money rattles in the chest preach man's values, not God's.
28. It is certain that when the money rattles in the chest, greed and gain may be increased, but the forgiveness of sins can come from God alone.

....

43. Christians should be taught that he who gives to a poor man or lends to a needy man does better than if he used the money to buy an indulgence.
44. By works of charity, a man's charitable nature increases, but in buying an indulgence the man does not become better - only freer of punishment from the Church.

....

50. Christians should be taught that if the Pope knew of the money his indulgences have taken from poor people, he would prefer that St. Peter's Church be burned to ashes rather than have it built with the flesh, bones, and skin of his people.

....

86. Why does not the Pope, who has enormous riches, build St. Peter's with his own money rather than the money of poor believers?

....

91. If those who preach the sale of indulgences in Germany would preach them in the spirit that I believe the Pope intended them to be preached, all of these questions would be answered with ease. In fact, they would not even be asked.

Adapted from James Hanscom, et al., eds., Martin Luther, Ninety-Five Theses, *Voices of the Past: Readings in Medieval and Early Modern History* (New York: Macmillan Co., 1967), pp. 153-155.

Luther's Statement to the Court

I was born in 1483, the son of a miner who worked himself up to become the owner of a copper business. After graduating from the University of Erfurt, I changed my mind about studying law and instead became a monk.

After studying the Bible I became convinced that the path to heaven comes by faith alone (i.e., praying to God) not by religious practices and ceremonies set up by the church.

In October 1617, Johann Tetzel, the famous priest, came to our town selling indulgences (forgiveness for sins). People would tell him they had committed a sin and after pay him money. Tetzel would tell them that God forgave them. He didn't ask if they were sorry and it didn't matter how serious the sin was. As long as they had money, they were pardoned. What seemed even worse to me was that the practice of selling indulgences had the approval of the Pope.

I nailed my 95 theses (beliefs) to the door of the Great Cathedral of Wittenberg. By doing so, I did as many others had done in the hope of opening public debate on the issues. However, someone took my ideas and had them run off in every European language on one of the new printing presses in the area. Before I knew it my ideas were being discussed all over Europe.

My later criticisms went further than the practice of indulgences. Most important, the idea that the Pope was the final interpreter of religious beliefs and not the Bible is wrong. Also, why should the Church tell priests how to live or whether or not they could get married? As a matter of fact, we don't need church leaders to explain what the Bible means; everyone should study the Bible and learn this for themselves. In order to make this easier I translated the Bible and changed the church service into German. I condemned a church that remained wealthy while its worshippers remained poor.

Since that time most of the princes in Northern Germany have become Lutherans. They have taken over church property and established state churches.

I was asked by the Pope to admit I was wrong and take back my views. I refused. As a result, I was ex-communicated and Charles V, Holy Roman Emperor, declared me an outlaw.

Adapted from Sheila Burns, et al., *The Age of Europe* (New York: Scholastic Book Services, 1976), pp. 119-123.

Church Abuses

You are assigned to be on a papal commission examing abuses in the Church. Here is some of the information you have.

A. 1. The first abuse is that no care is taken in the appointment of clergymen. The most ignorant men, those born of the most worthless families, wrongdoers, and youths are admitted to the monasteries and convents. They are even sometimes admitted to the priesthood.

2. Another abuse of great seriousness is the granting of important Church positions. These should be granted only to holy and learned men. Instead, they are being sold to rich men for their sons.

3. A great abuse that should be reformed is in the granting of payments from the Church's treasury to rich clergymen. These men can live quite comfortably on the income they already get from their districts.

4. Bishops and priests should not stay away from their churches and parishes, except for a serious reason. What more unhappy sight is there than this desertion of churches?

From B.J. Kidd, *Documents Illustrative of the Continental Reformation* (Oxford, England: Clarendon Press, 1921), cited in Sidney Schwartz and John R. O'Connor, *The Emerging Years* (New York: Globe Book Co., 1978), p. 54.

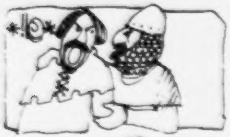
B. We see that there is no gold and almost no silver in our German land. What little may perhaps be left is drawn away daily by the new schemes invented by the most holy members of the Pope's court. What is thus squeezed out of us is put to the most shameful uses. Do you know, dear Germans, what use I myself have seen them make at Rome of our money? It does not lie idle! Pope Leo X gives a part to his nephews and relatives. (These are so numerous that there is a proverb at Rome, "As thick as Leo's relatives".) Part of it is used up by countless Church officials. (The Holy Father created no less than thirty-one cardinals in a single day!) These officials keep dogs, horses, monkeys, long-tailed apes, and many more such creatures for their pleasure. They build houses all of marble. They have precious stones and are clothed in purple and fine linen. They dine richly and get for themselves every kind of luxury. In short, our money is used to support a vast number of the worst of men in Rome in idleness.

From "Ulrich von Hutten's Complaint" in D.C. Monroe, ed., *Translations and Reprints from the Original Sources of European History* Volume 2, 1902 cited in Sidney Schwartz and John R. O'Connor, *The Emerging Years* (New York: Globe Book Co., 1978), pp. 54-55.

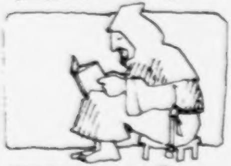
No Nonsense

According to Calvin, all people were sinful by nature. However, God, in His goodness, had chosen some people to be saved (predestined to eternal life). Who were these chosen? No one could know for sure. But the chosen would show "signs." They would work hard and study the Bible. They would not allow anything to distract them from carrying out God's will.

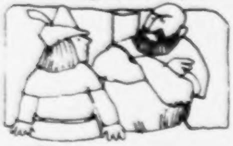
Here are some rules that an innkeeper and his guests had to follow in Calvin's Geneva:



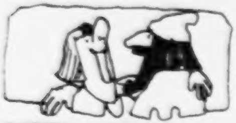
1. *If anyone swears, or insults anyone else, the innkeeper should have him arrested.*



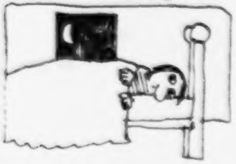
2. *A Bible should be kept in a public place for anyone who wishes to read it.*



3. *The innkeeper shouldn't allow any dancing, dice, or card-playing. No person who is suspected of having low morals should be accepted at the inn.*



4. *The innkeeper shouldn't allow the singing of indecent songs.*



5. *No one should be permitted to sit up after nine o'clock at night except informers.*

From Sheila Burns, et al., *The Age of Europe* (New York: Scholastic Book Services, 1976), p. 129.

If you have ever stayed overnight at a hotel or a motel, you most likely found a Bible in the night table drawer.

- --Why is a Bible placed in a drawer? What does this tell us about the influence of religion in American life today?
- --Examine the cartoon above. Which of Calvin's rules do American innkeepers follow today? Explain.
- --Which of the five rules above are followed in America today? Which rules that applied to Calvin's Geneva are not followed in our country? Why are they not followed in the United States today?
- --What words would you use to describe the Calvinist religion? Explain.

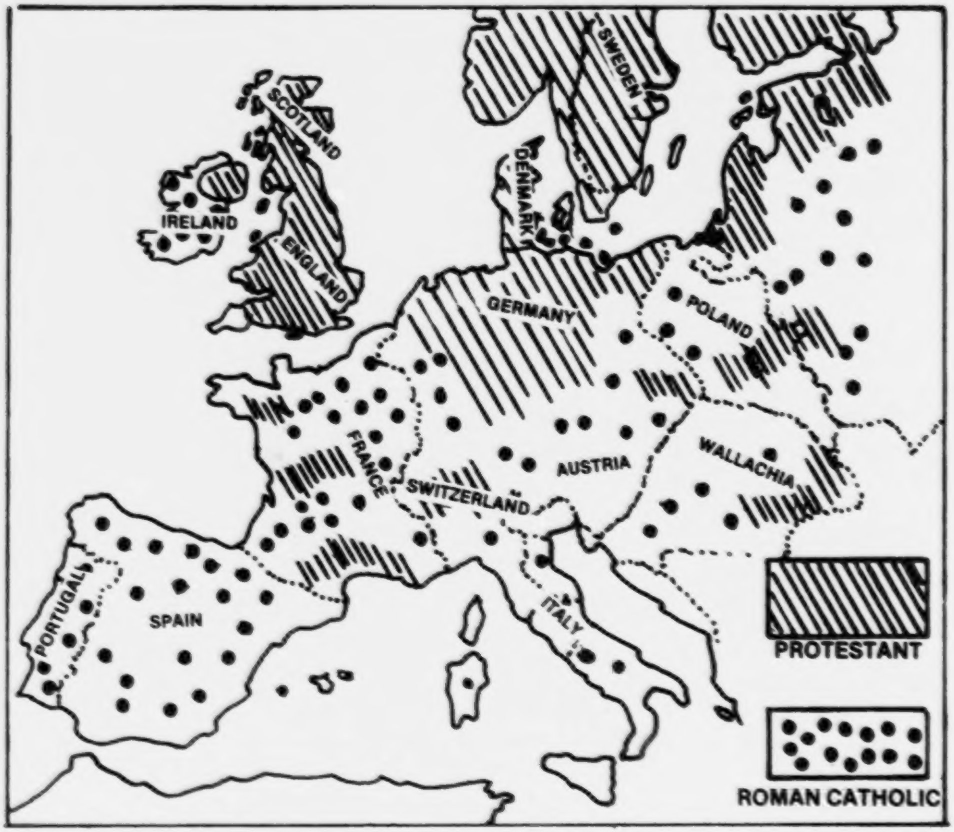
Cutting Off Funds to Rome

The Reformation was fueled by reasons other than religious ones. In the reading below, the English Parliament acts to release itself from paying taxes to the Church in Rome.

> We, your obedient and faithful subjects, members of the House of Commons, most humbly beseech your most royal majesty.
>
> The Pope has imposed intolerable taxes on this realm. He also has tricked your subjects into believing that he had full power to dispense all human laws and customs of this your realm in all causes which are called spiritual.
>
> In this, your grace's realm, we recognize no superior under God except your grace. We recognize no laws except those that have been made within this realm for its continued prosperity. The people of this realm have bound themselves by long use and custom to the laws made by our own consent and the consent of your grace and your predecessors. We refuse to obey the laws of a foreign prince or leader of the Church.
>
> Be it provided: For the honor of Almighty God and for the tender love, zeal and affection that you bear and have always borne for the wealth of this realm and its subjects, no person or persons of this your realm shall from henceforth pay any taxes to the Pope.

Adapted from *The Statutes of the Realm*, Vol. 3 (London: Printed by Command of His Majesty George III, 1817), pp. 464-471.

Map of Europe After the Protestant Reformation


SCOTLAND
SWEDEN
DENMARK
IRELAND
ENGLAND
GERMANY
POLAND
FRANCE
AUSTRIA
WALLACHIA
SWITZERLAND
SPAIN
PORTUGAL
ITALY
PROTESTANT
ROMAN CATHOLIC

1. What does the symbol ▨ represent?______________
2. What does the symbol ● represent?______________
3. What conclusions can you draw about the effects of the Protestant Reformation by examining this map?____________________

GLOBAL TIMES 1500 - 1540

Global Times

1500 1540

DENMARK, SWEDEN, NORWAY DROP CATHOLICISM

* * * * * * * *

NORTHERN GERMANY ADOPTS LUTHERANISM

* * * * * * * *

SOME CATHOLICS IN SOUTHERN GERMANY CONVERT

* * * * * * * *

OTHER CATHOLICS IN POLAND, AUSTRIA & HUNGARY LOOK TO NEW RELIGION

* * * * * * * *

ENGLAND FORMS ANGLICAN CHURCH BREAKS TIES WITH ROME

* * * * * * * *

PROTESTANTS IN FRANCE GAIN GROUND

* * * * * * * *

CATHOLICS LOSE THOUSANDS IN BELGIUM, HOLLAND & LUXEMBOURG

* * * * * * * *

PROGRESS REPORTED BY ITALIAN PROTESTANTS

* * * * * * * *

PROTESTANTS DEFEAT CATHOLICS IN SCANDINAVIA

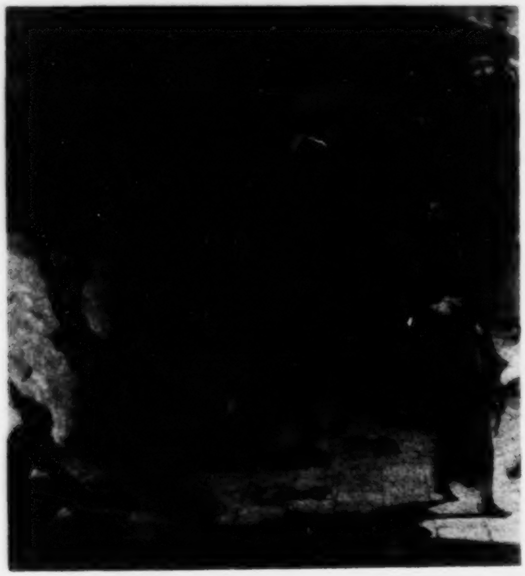
A Plan to End the Protestant Revolt

PROPOSALS	COMMENTS
1. Call a Council of Church Leaders together to support: A. Pope as head of the Church B. Belief that Bible and religious law may only be interpreted by the Pope C. Latin Bible as only one which may be used	
2. Make the following changes: A. Sale of indulgences and Church offices prohibited B. Higher educational standards for clergy C. More discipline over clergy D. Sermons may sometimes be preached in people's languages	
3. Bring back Holy Inquisition - A religious court to hold secret trials, using torture to determine who are heretics (disbelievers). Some heretics will be burned at the stake.	
4. Set up an Index of those books which could not be published, sold, or distributed because they might conflict with teachings of the Catholic Church.	
5. Establish a Society of Jesus. These clergymen, called Jesuits, would have the job of winning back converts by: A. Setting up schools B. Going out as missionaries in Asia, Africa, and the New World C. Acting as advisors to nobles and princes	

From Milton Belasco, *Basic World History* (New York: Cambridge Press, 1969), p. 137.

The Spanish Inquisition

One of the actions taken by the Council of Trent was to revive the Inquisition, which was the secret church court established to deal with heretics (disbelievers). Very few people had seen the inquisitors in action.



From Leonard James, *Origins of Western Civilization: Western Man and the Modern World* (New York: Pergamon Press, 1977), p. 171.

Spanish Inquisition Role Play

A. Torquemada announces the charges against the Accused: "The Holy Inquisition accuses ______________________________ of certain vile acts befitting the behavior of a heretic and a traitor to the laws and dicta of the Holy Mother Church. This Accused will be found guilty of heresy by the Court of the Holy Inquisition."

B. Torquemada presents evidence against the Accused.

1. Accused was found wearing a bracelet (or any other accessory) with the Star of David worked into the design.
2. Accused was discovered lighting a candle on Friday evening.
3. Accused refused to eat pork at a banquet given by the Archbishop.
4. Priest discovered the circumcision of the Accused's child during baptism.
5. Accused was seen fraternizing with known heretics following the Archbishop's banquet.

C. Examination of the Accused by the Prosecution.

1. "Who was Adam's wife?" Accused answers "Eve."
2. "Where did Moses receive the Ten Commandments?" Accused answers "Mt. Sinai." (Torquemada smirks knowingly.)
3. "How many loaves were served at the wedding at Cana?" Accused has no idea.
4. "Why does St. Paul address an epistle to Timothy?" Accused answers "I don't know. I'm not a Biblical scholar."
5. Accused is asked to show the Court whatever article she or he is wearing bearing "The Star of David." The Prosecution offers this as positive evidence for conviction. The Accused begins to sob.

D. Examination of the witness Beatriz.

1. Under skillful questioning by the prosecution, Beatriz admits that her mistress did refuse pork at the Archbishop's banquet and was afterward socializing with previously accused heretics.
2. The Prosecution rests its case.

E. The Defense presents its case.

1. The Defense states that indeed no one would know how for certain many loaves were served at the wedding at Cana.
2. The Defense shows the "Star of David" article to be merely two triangles (representing the Trinity) superimposed upon one another.
3. The Prosecutor objects to the blasphemous treatment of the Holy Trinity.
4. The objection is sustained by Torquemada.
5. The Defense calls Beatriz and exposes her to be a simple scullery maid whose testimony cannot be accepted in such an illustrious court.
6. The Prosecution objects to the insults implied to such a devout Catholic. Objection is sustained by Torquemada who adds that Beatriz has "two eyes and two ears."
7. The Defense produces the christening picture. The Accused indicates that circumcision was performed for hygienic purposes.

F. Examination of the Accused by the Defense.

1. The Accused is uncontrollably emotional. She produces a scroll documenting the Christian lineage of her husband's family. She heads a series of old Spanish-Christian names (e.g. Garcia, Vega, Villoslada, Gutierrez, Ruinz, etc.)
2. The Prosecution objects that this is her husband's family and not hers.
3. The Accused, when asked about the "Star of David" article, assures the Court that this was a gift and that she was totally unaware of its having any significance.
4. The Defense questions the Accused about her dietary habits. The Accused answers that her aversion to pork is due to an allergic reaction.
5. When questioned about the several heretics with whom she had been seen, the Accused informs the Court that she had met these people at the Archbishop's party. She never dreamed that the Archbishop would plant heretics in his household in order to trap honest Christians.
6. The Accused now breaks down, sobbing and insisting that she is innocent, that she has been trapped, that she can't even light a candle in her own home without being reported by a suspicious neighbor, etc.

G. Torquemada sums up the case against the Accused and then charges the two juries to come to a verdict.

H. The two juries meet independently of one another and discuss the evidence presented. They may call upon witnesses of the Accused to clarify points.

I. Each jury presents verdict to Torquemada who then judges the Accused guilty whatever the results.

Council of Trent

The leaders of the Catholic Church decided to meet as a Council in the city of Trent in Belgium to discuss Church doctrine and practices which had been coming under attack by the Protestants. Here were some of the agreements reached by the Council of Trent.

Decrees on Justification

1. Only the Church (Catholic Church) can interpret the Bible. Its decisions on what the scriptures mean or teach is final.
   No one who is alive can know before he dies if he will be saved. Only God in heaven knows and understands who will achieve salvation after death.

Decrees on the Sacraments in General

2. If anyone denies that our Lord Jesus Christ began the following sacraments; Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony he shall be excommunicated and declared anathema.
   If anyone denies that some sacraments can only be administered by priests he shall be excommunicated and declared anathema.

Decree on Reformation

3. It is needful that clerics (priests) always wear a dress available to their proper order.

On the Sacrament of Orders

4. If anyone says that the Bible does not require priests to live lives different from those of laymen, he shall be anathema (cursed).

On the Sacrament of Matrimony

5. If anyone says that a priest has the right to marry he shall be anathema.

Decree Concerning Indulgences

6. If anyone says that the church has no right to issue indulgences or asserts that they are useless he shall be anathema.

On Clergy's Wealth and Awarding Church Offices

7. This council orders that bishops be content with modest furniture and a frugal (inexpensive) table and diet....in the rest of their living there should be nothing seen which does not manifest simplicity (live a simple life).
   It strictly forbids them to strive to enrich their kindred or domestics (relatives or friends) out of revenues (monies) of the church....

Adapted from Daniel Roselle and Anne Young, *Our Western Heritage* (Lexington, Mass.: Ginn and Co., 1979), p. 64.

Edict of Faith

We, Doctor Andres de Palacio, Inquisitor against the heresy in the City and Kingdom of Valencia

"To all faithful Christians both men and women, all chaplains and priests: whose attention to this will result in salvation in our Lord Jesus Christ, the true salvation. We ask those who are aware to come forward and declare the things which they have seen, known and heard tell of any person living or dead who has said or done anything against the Holy Catholic Faith. We want to know any information about those who have cultivated and observed the Laws of Moses or the Mohammedan sect such as observing Friday evenings or Saturdays, preparing Friday the food for Saturday, observe the Day of Atonement or the Feast of Unleavened Bread, who do not wish to eat pork, hares, rabbits or snails or fish who do not have scales. We want to identify people who are circumcised or who say the Lord Jesus Christ was not the messiah and instead await his coming. If you know of these things and don't reveal them within nine days you will be excommunicated in the same way as those who practice the heretical customs described above. This means you will be cursed, segregated and separated from the Holy Mother Church and the sacraments of the same and be considered an associate of the Devil. All the priests and members of the Church will consider you so cursed.

After a period of a year such persons who do not reveal heresy will be subject to the same penalties of law as the persons they are illegally protecting. They could be executed by being burned at the stake. Given on the first of March in the Year of Our Lord God one thousand five hundred twelve.

From Cecil Roth, *Spanish Inquisition* (New York: W.W. Norton and Co., 1964), pp. 76-83.

Letter from a Jesuit

Rome
September 20, 1586

Dear family,

I am most excited. I have been accepted into the Society of Jesus. I wasn't at all sure I would make it because they are very strict about whom they let in. It helped that I studied law. Every Jesuit must be well educated and know other subjects besides theology. Father General Loyola believed that we should set an example of intelligence for both Catholics and for those we are trying to convert.

My first assignment has been to write pamphlets to be given to the Poles and others who may be coming under the influence of Protestant ideas. I have worked hard to explain the reforms adopted at the Council of Trent in simple language. I must admit I am tired. We work all night and day in the tradition established by Father General Loyola.

Next week I have been ordered to a new task. I will report to the section that is preparing some of us Jesuits to go abroad (Japan). We have a heavy responsibility to bring the true faith to the heathen. I confess that I am worried about my new assignment. But Father Raphael, my superior, has taught me that a Jesuit owes complete obedience to the Church and follows orders without question.

I shall miss my wise teacher. He too has a new assignment. He is going to Poland to help start a college there. Perhaps we shall build a church there like the beautiful one we have just completed here.

Your beloved Alfredo

Adapted from John M. Thompson and Kathleen Hedberg, *People and Civilization* (Lexington, Mass.: Ginn and Co., 1977), pp. 455-456.

Accounts of Accomplishments of the Counter Reformation

SPAIN-- St. Theresa of Avila founded dozens of convents devoted to poverty and prayers.

ITALY-- St. Charles Borromeo gave his life to work among the poor and sick.

FRANCE-- St. Vincent de Paul was captured by Muslims and sold into slavery. After three years of imprisonment he escaped. He spent the rest of his life helping the hungry, the old, and the sick. His work made him the "Father of Organized Charity."

SPAIN-- St. Ignatius of Loyola was a knight who was once not very religious. While in a hospital recovering from a leg wound, he read a book about the life of Jesus. Upon leaving the hospital he gave up fighting for kings to organize an "Army for Jesus" (known as the Society of Jesus, or the Jesuits). All "soldiers" took vows of poverty, obedience, and chastity.

Jesuits established colleges and high schools which became world famous.

The Japanese Response to Christianity

Francis Xavier spread the idea of Christianity but he preached that anyone who did not convert to Christianity before they died would burn in hell forever. This angered the Japanese, because they worshipped their ancestors, and the thought of them roasting in hell was not a happy one. Because of this, and because the feudal lords had heard stories of how European armies followed European missionaries to conquer Asian countries, the Japanese shogun issued the following orders:

> ...The Act of the 13th year of the Kanoi era (1634) runs as follows:
>
> 1. Japanese ships shall by no means be sent abroad.
> 2. No Japanese shall be sent abroad. Anyone violating this prohibition shall suffer the penalty of death, and the shipowner and crew shall be held up together with the ship.
> 3. All Japanese residing abroad shall be put to death when they return home.
> 4. All Christians shall be examined by official examiners.
> 5. Informers against Christians shall be rewarded.
> 6. The arrival of foreign ships must be reported to Edo, and watch kept over them.
> 7. The Namban people (Spaniards or Portuguese) and any other people with evil titles preaching Christianity shall be placed in the Omurs prison as before.
> 8. Even ships shall not be left untouched in the matter of exterminating Chinese.
> 9. Everything shall be done in order to see that no Christian is survived by descendants, and anyone disregarding this injunction shall be put to death, while proper punishment shall be given to the other members of his family according to their deeds.
> 10. Children born of the Namban people (Spaniards or Portuguese) in Nagasaki and people adopting these Namban children into their family shall be put to death; capital punishment shall also be meted out to those Namban descendants if they return to Japan, and their relatives in Japan who may communicate with them shall receive suitable punishment.
> 11. The samurai shall not purchase goods on board foreign ships directly from foreigners.

From Tokokoshi Yosoburo, *The Economic Aspects of the Civilization of Japan* (London: George Allen and Unwin, Ltd., 1930), II, pp. 128-129, cited in Harry J. Carroll, Jr., et al., *The Development of Civilization*, Vol. 2 (Glenview, Ill.: Scott, Foresman and Co., 1962), p. 345.

A Priest goes to South America

You are a priest sent to Tierra de Guerra in South America. Your mission is to convert to Catholicism as many of the native Indians living there as possible. The night before you are scheduled to depart many thoughts run across your mind--specifically,the problems you expect to encounter and possible solutions to these problems. In column 1 list the problems you anticipate, in column 2 solutions to these problems and column 3 consequences of following that course of action (suggested in column 2).

1 Expected Problems	2 Possible Solutions	3 Consequences
1.____________	____________	____________
2.____________	____________	____________
3.____________	____________	____________
4.____________	____________	____________
5.____________	____________	____________

Before organizing the expedition, Las Cassas asked the Governor to grant two requests: that no Indian converted in the new territory be forced to do labor for the Spanish, and that until the peace was established no Spaniard but the friars be allowed to enter. The Governor agreed because the territory was occupied by hostile Indians who had resisted Spanish attempts at conquest. The priests hired four Indian merchants and taught them rhymes which told the story of the Bible, about the nature of God, and the life of Jesus. They gave the merchants Spanish implements, scissors, knives, and bells, which were highly valued by the Indians of the territory. For eight days the merchants traveled in the hostile land. The Indians liked the merchandise and the music, which was accompanied by a native stringed instrument. The chief wanted more information about the story of the verses and the merchants explained that only the friars, holy men in black robes, could give more details. So the chief sent his brother to invite the four friars to Tierra de Guerra to preach, making sure that before the invitation was offered the priests indeed seemed like holy and reverent men. One of their number, Padre Luis Cancer, who knew the language, returned and preached to the Indians in their native language. He told them that they would be protected against invasion and forced labor and they would be allowed to live in peace as subjects of the Spanish king. Soon Fray de Las Cassas and his colleagues entered the area and the King of Spain established the region as a zone in which no Spaniard could enter without the permission of the Dominicans led by Fray de Las Cassas. Warfare between Spanish and Indians ceased and the name of the province was changed from Tierra de Guerra (Land of War) to Vera Paz (True Peace).

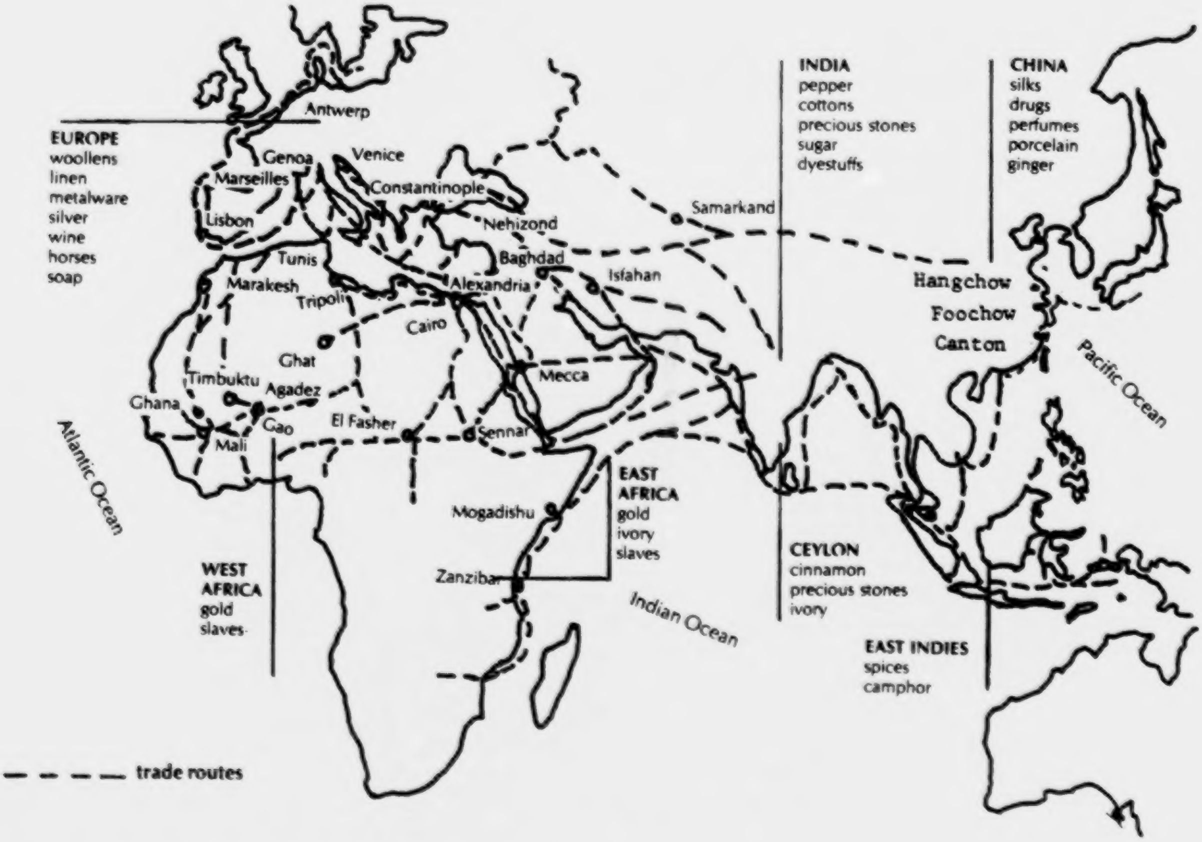
From Alfonso Tovilla, *Relacion Historica Descriptiva de las Provincias de la Verapaz y de la del Manche* (Martin, 1635), Reprinted by Editorial Universitaria (Guatemala, 1960), pp. 72-79.

Spreading the Word

Directions: The spreading of religion as a form of cultural diffusion has been accomplished in many ways. Indicate in the appropriate box below how effective you believe each method of conversion would be.

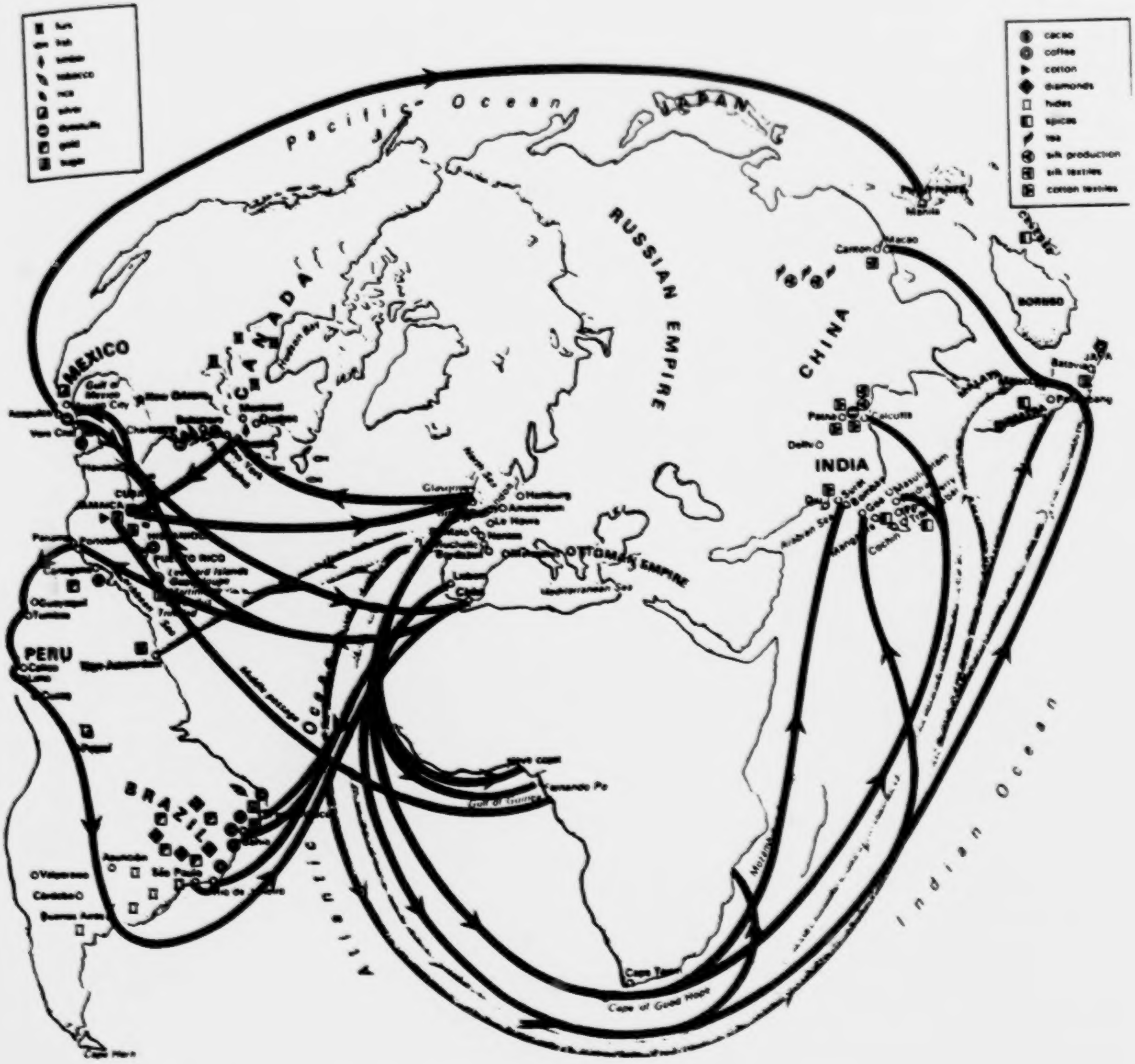
Method of Conversion	Effective	Ineffective
1. As a consequence of trade		
2. War (Believe or Die)		
3. Brainwashing		
4. Kidnapping		
5. Large revival meetings		
6. T.V. programs		
7. Door-to-door preaching		
8. Missionaries distributing material in the streets		
9. Newspaper advertisements		

The World on the Eve of European Expansion


EUROPE
woollens
linen
metalware
silver
wine
horses
soap
Antwerp
Genoa
Venice
Marseilles
Lisbon
Constantinople
Nehizond
Tunis
Marakesh
Tripoli
Alexandria
Baghdad
Isfahan
Samarkand
Cairo
Ghat
Timbuktu
Agadez
Ghana
Gao
Mali
El Fasher
Sennar
Mecca
Mogadishu
Zanzibar
Atlantic Ocean
Indian Ocean
Pacific Ocean
INDIA
pepper
cottons
precious stones
sugar
dyestuffs
CHINA
silks
drugs
perfumes
porcelain
ginger
Hangchow
Foochow
Canton
EAST AFRICA
gold
ivory
slaves
WEST AFRICA
gold
slaves
CEYLON
cinnamon
precious stones
ivory
EAST INDIES
spices
camphor
trade routes

From Geoffrey Barraclough, ed., *The Times Atlas of World History* (New Jersey: Hammond, Inc., 1979), p. 154.

The Emerging Global Economy


cacao
coffee
cotton
diamonds
hides
spices
tea
silk production
silk textiles
cotton textiles
Pacific Ocean
JAPAN
RUSSIAN EMPIRE
CHINA
INDIA
CANADA
MEXICO
PERU
BRAZIL
OTTOMAN EMPIRE
BORNEO
JAVA
Manila
Macao
Canton
Calcutta
Patna
Delhi
Surat
Bombay
Goa
Cochin
Arabian Sea
Batavia
Hamburg
Amsterdam
Le Havre
Lisbon
Cadiz
Mediterranean Sea
Glasgow
Acapulco
Vera Cruz
Gulf of Mexico
Mexico City
New Orleans
CUBA
JAMAICA
PUERTO RICO
Panama
Portobelo
Cartagena
Guayaquil
Callao
Lima
Potosí
Asunción
São Paulo
Rio de Janeiro
Bahia
Valparaiso
Córdoba
Buenos Aires
Cape Horn
Slave Coast
Fernando Po
Gulf of Guinea
Atlantic Ocean
Cape Town
Cape of Good Hope
Indian Ocean

From Geoffrey Barraclough, ed., *The Times Atlas of World History* (New Jersey: Hammond, Inc., 1979), p. 199.

Vasco da Gama Reaches India in 1498

On July 8, 1497 four Portuguese ships commanded by Vasco da Gama (vahs'koo dah gah'muh, c. 1469-1524) set sail for India. Earlier Portuguese expeditions had explored the southern coastline of Africa, but none had reached India by sailing around Africa. During the ten-month voyage, da Gama revealed qualities of a true leader by lifting the faltering spirit of his crew. This passage from Lisbon to India--a distance of some 4500 miles--was a great feat of seamanship. After reaching India on May 19, 1498 da Gama negotiated trading agreements for gems and spices with the King of Calicut. He returned to Portugal on September 9, 1499.

The following selection is an account of da Gama's meeting with the king.

> The great king of Portugal...(longs)...to...
> buy your merchandise...

The king (of Calicut) was...clothed with white cloths from the middle to the knees. One of these cloths ended in a long point on which were threaded several gold rings with large rubies, which made a great show.

Round his neck was a string of pearls about the size of hazelnuts; the string took two turns and reached to his middle. Above it he wore a thin round gold chain which bore a jewel of the form of a heart, surrounded with larger pearls, and all full of rubies. In the middle was a green stone of the size of a large bean, which from its showiness was of great price, (and) which was called an emerald.

The king then said to Vasco da Gama that he should go and rest, and that he would see the letter and answer it; and that he should ask the overseer of the treasury for whatever merchandise he wished to put on board, and he would give it to him.

The great king of Portugal my sovereign having heard of your grandeur, and it is spoken of throughout the world, had a great longing to become acquainted with you and to contract friendship with you as with a brother of his own, and with full and sincere peace and amity to send his ships with much merchandise, to trade and buy your merchandise, and above all pepper and drugs of which there are none in Portugal; and with this desire he sent fifty ships with his captain-major; and he sent me to go on shore with his present and message of love and friendship which I have presented to you, because I have been separated from the rest of my company by storms. God has been pleased to bring me here where I now am, and therefore I truly believe that you are the king and ruler whom we came in search of, since here we find the pepper and drugs which our king commanded us to seek and which you, Sire, have been pleased to give us;...and I tell you, Sire, that so powerful is the King of Portugal my sovereign, that after I shall return to him with your reply and with this cargo which you are giving me, he will send hither so many fleets and merchandise that they will carry away as many goods as are to be had in this city.

From Gaspar Correa, "The Three Voyages of Vasco de Gama," *Lenas da India* [translated by H.E.S. Stanley] (London: Cambridge University Press for the Haklyt Society, 1869), pp. 193-196.

Population Changes of Major European Cities During the Sixteenth Century

- Using the following statistics and a desk map of Europe, answer the questions below.

(All statistics are approximate; accurate records for the period do not exist.)

London
1500-- 50,000
1600--200,000

Lisbon
1500-- 50,000
1600--125,000

Seville
1500-- 50,000
1600--120,000

Antwerp
1500-- 50,000
1600--125,000

Florence
1500--50,000
1600--75,000

Genoa
1500--50,000
1600--70,000

Bologna
1500--50,000
1600--70,000

Barcelona
1500--50,000
1600--75,000

-Locate the cities above on a desk map of Europe. Put a (×) by each city whose population more than doubled during the sixteenth century. Put a (✓) by each city whose population did not double during the same period.

-Answer the following questions based on the completed desk map. What geographic factors do those cities with the greatest population increases have in common?

-Why do you think London had such a large increase in population while Bologna did not?

-During the sixteenth century, the era known as the Commercial Revolution, the center of commerce and power switched from the Mediterranean to the Atlantic. What factors do you think led to this switch?

-How do you think this increased rate of population growth in the commercial centers of Europe further affected the growth of commerce?

-The population of New York decreased between 1970-1980 while the population of Phoenix, Arizona, grew dramatically. What factors in American society account for this shift in population? Were these factors similar to, or different from, the reasons for the shift in European population in the sixteenth century? Explain your answer.

Adapted from Mortimer Chambers, et al., *The Western Experience* (New York: Alfred Knopf, 1979), pp. 404-405.

Choose the Title

Do you like to go to Burger King or McDonalds after school for french fries and soda? Have you ever thought that the Commercial Revolution introduced potatoes into Europe where it became a staple of the European and later the American diet?

The following is a short history of the potato.

Like other American Indians, the people of pre-Columbian Peru ate corn, but their staple food was the white potato. The Indians would leave their small, gnarly potatoes out to freeze in the cold Andes nights. The potatoes were then thawed, smashed to a pulp, dried in sheets, and eaten like bread.

In the 1500s, Spaniards who came to America took this valuable plant back to their homeland, and it soon was cultivated in other European countries. In Ireland the potato became the major food. Because Irish settlers introduced the potato into England's North American colonies, it became known as the "Irish potato." Ireland suffered a severe potato famine in the middle of the nineteenth century, resulting in large numbers of Irish immigrants settling in the United States.

Today in Peru and Bolivia descendants of the Incas still eat breadlike sheets of potatoes that have been frozen, thawed, and dried.

- The best title for this reading would be:

  The Potato in Pre-Columbian Peru
  The Global Impact of the Potato
  The Importance of the Potato in Today's World

- Why is the potato, which was introduced by the Indians, called the "Irish potato?"
- How does this reading illustrate the potato as an example of cultural diffusion? Can you point to any similar examples?

Adapted from H. Miller Baily and F.H. Crux, *The Latin Americans: Past and Present* (Boston: Houghton Mifflin Co., 1972), p. 22.

Title: ____

During the 17th century, trade between Europe and Asia was unequal. Early European businessmen sought desperately to find some goods that Asia would be willing to buy or some product that could be sold in European markets. In the great drug revolution of the 17th century, they found solutions to both problems. Soon after Sir Walter Raleigh's disastrous efforts to find something of value in Virginia, the gentlemen of Europe were being introduced to a weed cultivated by American Indians. The weed was to be ground up into bits, placed in one's mouth and lit on fire. If European consumers could accept that practice, could high teas, coffee houses, opium dens and sugar junkes be far behind?

Tea (tay in Chinese) was first introduced into British society in the early 17th century by the East India Company. Although the beverage had been used in China and Japan as a medicine for centuries, the practice of taking the drink for pleasure was strictly an English invention. By 1886, China, India and Ceylon were producing more than 500,000 pounds of tea. Not only had tea become the daily (in England almost hourly) necessity in Europe, it had become fashionable among the rising classes of Asia as well. Similarly, coffee, an ancient Ethiopian plant from Kefa, became a regular part of the diet of Europeans in the 17th century. Used in Islamic religious services, the plant was introduced into cultivation in Ceylon in 1658 and by the beginning of the 18th century, the coffee plant could be found in Java, Haiti and South America. Many coffee houses sprang up in Europe after the first one was established in London in 1652. They became centers of political, social and cultural life. From Berlin, Germany, to Boston, Massachusetts, some of the greatest literary and political ideas were formed and debated over cups of coffee.

Opium also grew in popularity in the 17th century. The use of the fruits of this weed, also originally used for medicinal purposes became widespread in upper middle class European society. The desire for opium was even greater in China than in Europe. In the 17th and 18th centuries Chinese society crumbled into chaos. The increase in opium use reached addictive levels. Some scholars estimate that more than fifty million Chinese used opium by the end of the 19th century.

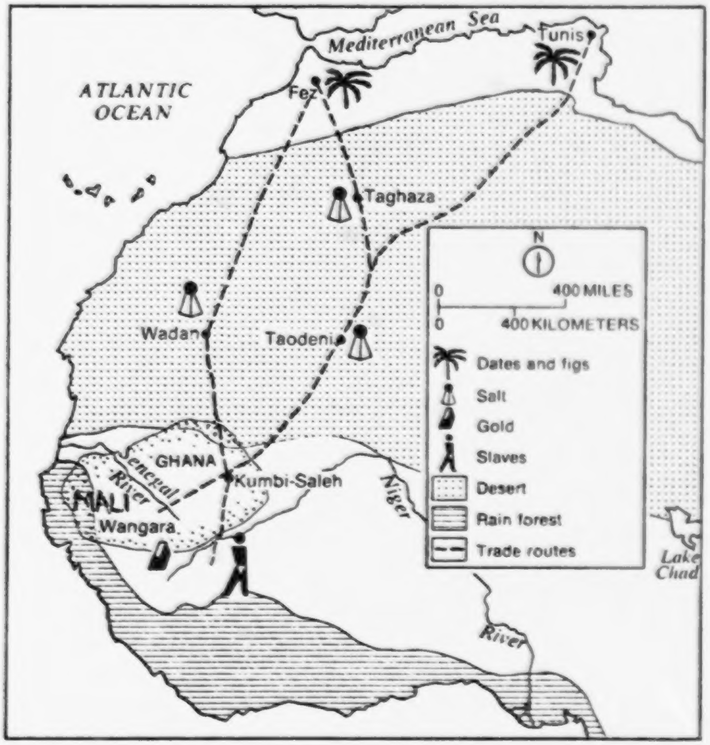
Another white substance proved far more addictive to modern humans than opium ever was. Sugar apparently was first used in India about 5,000 years ago. In 1493 Christopher Columbus brought sugar cane to the "new" world" and it was introduced as a cash crop (crop that could be turned into cash) in Santo Domingo and other islands in the Caribbean. Now, nearly 75 million tons of sugar are consumed each year. The sweet tooth in man had caused a rapid acceptance of sugar in the Euroepan diet after the 17th century. Even the slave plantations in South America and the Caribbean were created to provide the sweet life for the rising middle classes of European societies.

All the major items in the consumer revolution of the 17th century had several things in common. First, each of the products could be grown in climates that had recently been placed under European power. Second, each product lent itself to intensive agriculture where a vast labor supply could be employed to raise the commercial crops that could be turned into cash. Third, each product lent itself to the manipulation of mass taste so that it became chic to take any and all of the new drugs. The consumer revolution thus made it possible for European traders to finally change the ancient trade imbalance with Asian economies. As taste-makers, Europeans and Americans have succeeded in convincing the rest of the world that it too must have the new drugs; but as medical science has recently demonstrated all the drugs that were popularized in the great taste revolution are harmful to the human organism.

New mass consumption drugs have been created since the 17th century taste revolution and again the consumer has proven that he/she can be easily manipulated.

Ghana and Its Trade Routes

Ghana was one of the earliest of the great empires of West Africa. The empire controlled important trade routes. Study the map. Then choose the best way to complete each sentence. Write the letter of the best answer in the blank space next to each sentence.


Mediterranean Sea
Tunis
ATLANTIC OCEAN
Fez
Taghaza
Wadan
Taodeni
GHANA
Senegal River
Kumbi-Saleh
Niger
MALI
Wangara
Niger River
Lake Chad
N
0
400 MILES
0
400 KILOMETERS
Dates and figs
Salt
Gold
Slaves
Desert
Rain forest
Trade routes

______ 1. On the northern edge of the empire of Ghana was:
- **a.** rain forest
- **b.** the Atlantic Ocean
- **c.** desert
- **d.** neither **a, b,** nor **c**

______ 2. Caravans carried figs and dates south from the coast of the Mediterranean Sea to Ghana. There the dried fruit was traded for gold brought from:
- **a.** Wangara
- **b.** Lake Chad
- **c.** Kumbi-Saleh
- **d.** east of Kumbi-Saleh

______ 3. Caravans carried salt to Ghana from salt deposits:
- **a.** north of Kumbi-Saleh
- **b.** east of Kumbi-Saleh
- **c.** southwest of Kumbi-Saleh
- **d.** west of Kumbi-Saleh

______ 4. Besides gold, traders arriving at Kumbi-Saleh from the south brought:
- **a.** salt
- **b.** slaves
- **c.** figs
- **d.** dates

______ 5. Taodeni was a source of:
- **a.** salt
- **b.** gold
- **c.** slaves
- **d.** neither **a, b,** nor **c**

From T. Walter Wallbank, *History and Life*, Map Lessons (Glenview, Ill.: Scott Foresman and Co., 1982), Map 13.

Reception at Court

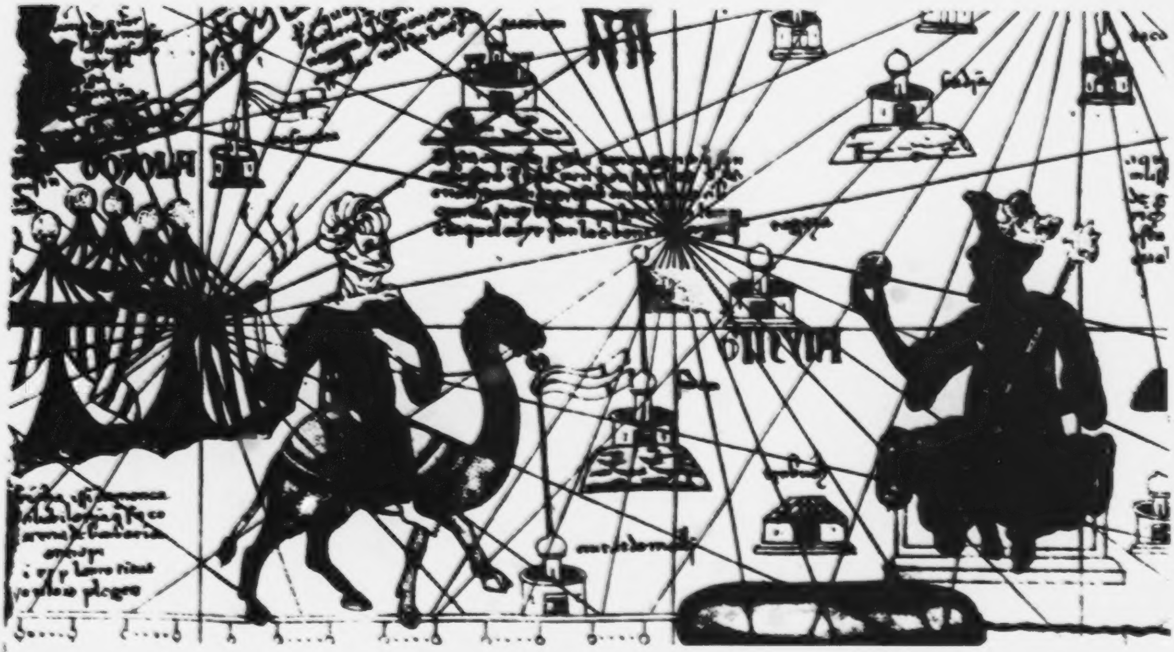
This reading is taken from the works of Ibn Buttuti, the most traveled of all Moslem writers. He visited the empire of Mali in East Africa in 1352.

The sultan of Mali is Mansa Sulayman, *mansa* meaning sultan, and Sulayman being his proper name. He is a miserly king, not a man from whom one might hope for a rich present. It happened that I spent these two months without seeing him on account of my illness. Later on he held a banquet in honor of our master (the late sultan of Morocco) Abu'l-Hasan, to which the commanders, doctors, and preacher were invited, and I went along with them. Reading-desks were brought in, and the Koran was read through, then they prayed for our master Abu'l-Hasan and also for Mansa Sulayman. When the ceremony was over I went forward and saluted Mansa Sulayman. The preacher and Ibn al-Faqih told him who I was, and he answered them in their tongue. They said to me, "The sultan says to you, 'Give thanks to God,'" so I said, Praise be to God and thanks under all circumstances.

On certain days the sultan holds audiences in the palace yard, where there is a platform under a tree, with three steps. The platform is carpeted with silk and has cushions placed on it. (Over it) is raised the umbrella made of silk, topped by a bird in gold about the size of a falcon. The sultan comes out of a door in a corner of the palace, carrying a bow in his hand and a quiver on his back. On his head he has a golden skullcap bound with a gold band which has narrow ends shaped like knives more than a span in length. His usual dress is a velvety red tunic, made of the European fabrics called *mutanfas*. The sultan is preceded by his musicians, who carry gold and silver *guimbris* (two-stringed guitars), and behind him come three hundred armed slaves. He walks in a leisurely fashion, affecting a very slow movement, and even stops from time to time. On reaching the *pempi* he stops and looks round the assembly, then climbs it in the quiet manner of a preacher arriving at a mosque pulpit. As he takes his seat the drums, trumpets, and bugles are sounded. Three slaves go out at a run to summon the king's deputy and the military commanders, who enter and sit down. Two saddled and bridled horses are brought, along with two goats, which they hold to serve as a protection against the evil eye. *Dugha* stands at the gate and the rest of the people remain in the street, under the trees.

From Jackdaw Kit No. 143, *The World of Islam* (London).

Map: Western Europe and North Africa



This is part of an old map showing Western Europe and North Africa. An Arab merchant is coming to trade with Mansa Musa.

From the Educational Research Council, *The History of Civilization* (Boston: Allyn and Bacon, Inc., 1982), p. 313.

Benefits of the Commercial Revolution

1. World commerce boomed.
2. Italian cities lost their monopolies.
3. Spain, France, and England became the leaders of Europe.
4. New products put food on the European table.
5. New routes to the East made possible greater supplies of silk, cotton and tea.

EXERCISE

Match the benefits to the corresponding events below that could have occured during the period of the Commercial Revolution. Explain your answers.

a) Spaniards discover tomato is excellent hot weather fruit; price increases with demand.

b) French merchants show greater variety of silk at Avignon fair this year.

c) Venice town council meets to discuss loss in revenue due to recession.

d) Spain, France, and England embark on Army modernization programs.

e) Number of European ships bound for India doubles over last year; merchants rejoice.

You are Jean Mongolfier

You are Jean Mongolfier, the Minister of Finance for King Louis XV of France. You have been asked to draw up a series of guidelines for the French economy. The following is a copy of your letter:

Dear Majesty

I believe that the best way to assure the continued growth of the French economy is to follow a policy which is known as mercantilism. There are 10 basic rules which comprise this policy:

(1) To maintain its prosperity, France must increase its reserves of gold and silver. To do this we must try to acquire colonies which produce these metals.
(2) Another way we can obtain gold is by maintaining a favorable balance of trade - this means, Your Majesty, we must sell more goods to other countries (exports), than we buy (imports).
(3) France cannot depend on other nations for what it needs. It must be economically self-sufficient, producing what the people of France need.
(4) Another function of the colonies is to provide raw materials for our factories.
(5) France will use these raw materials and sell finished goods to the colonies and to other nations.
(6) The mother country and the colonies cannot compete with each other. France will manufacture and the colonies will provide the raw materials and the markets.
(7) I, the Minister of Economic Affairs, will establish rules and regulations concerning wages, hours, and quality control. France must be able to produce quality goods at the lowest possible price.
(8) To protect our Empire I suggest that we acquire colonies where we may locate naval bases to be used in time of war.

(9) One way we can finance these new colonies is to establish partnership with private individuals. Joint-stock companies will help the country to pay for some of the costs of colonization, populate our new lands, and in turn receive charters or exclusive rights to trade in the colony.
(10) All these suggestions have one purpose: to serve the general good of the people and promote the greater glory of France.

LONG LIVE THE KING!

Your Majesty's Faithful Servant

Jean Mongolfier
Minister of Finance

QUESTIONS FOR DISCUSSION

(1) Can you summarize these suggestions in your words?

(2) Why would a favorable balance of trade aid the French economy?

(3) What would be the consequence of obtaining gold and silver for the people who lived in the countries?

(4) If all the nations of Europe followed this policy, what problems might result from the competition which followed?

(5) Why did the Minister want to use the joint-stock companies to manage some of the colonies?

(6) If you were King Louis, would you accept these suggestions? Explain.

(7) Which of these suggestions might appear in a modern U.S. president's State of the Union Address?

Annexia and Silveria

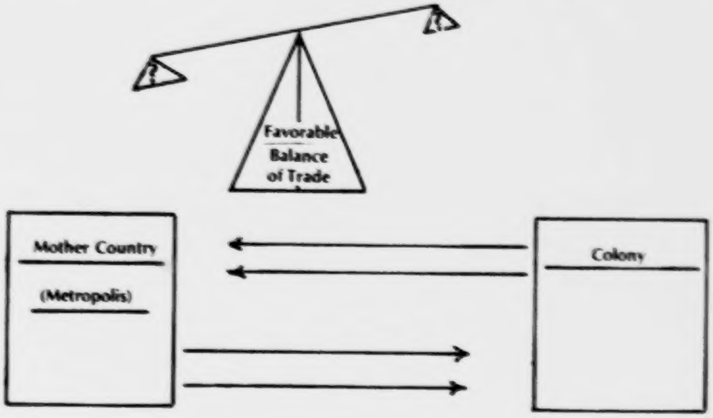
I. As a representative of France, you have the opportunity to buy one of two colonies. Using mercantilist theory, which one do you recommend purchasing? Explain.

ANNEXIA	SILVERIA
(1) Land: semi-desert plains	(1) Land: plateau
(2) Climate: sub-tropical	(2) Climate: temperate
(3) Resources: livestock, grain, cotton	(3) Resources: gold, silver, lumber
(4) Population: rural, few urban centers	(4) Population: dense, many urban centers

You must recommend to the King which colony France should purchase. Give three specific reasons in your recommendation.

II Favorable balance of trade:

Consult the rules of mercantilism (Worksheet L-11), and substitute the correct word for each question marked in the diagram above. Explain your answer.



III.

Complete the chart, writing in products that might have been traded between Metropolis (mother country) and colony.

IV. A series of proposals have been submitted to you by the King. Evaluate each suggestion and following the rules of mercantilism, write a short memorandum for each, giving your advice. After each memo write the appropriate rule of Mercantilism that applies.

(a) Colonists in Canada want to obtain a permit to build a textile plant.
(b) Because cotton from South Carolina is inexpensive, merchants in Marseilles ask permission from England to buy cotton from the English colony of South Carolina.
(c) Paris store owner asks permission to purchase fine English cloth.
(d) Workers in Lille foundry ask the government to enact legislation to reduce the 80-hour work week.
(e) Minister of Navy requests funds to build a navy base at Guadaloupe to protect French interest in the Carribbean.

V.

(a) Based on your knowledge of mercantilism, choose three careers you would like to pursue if you were living in the colony. Give reasons for each choice.

(b) Choose three careers you would like to pursue if you lived in the mother-country. Explain your choices.

Adam Smith's Views on Mercantilism

It is popularly believed that wealth consists of money, or gold and silver. This idea arises from the fact that money is used as a medium of exchange; that is, we can exchange it for whatever else we need. Money is also used as a measure of value; that is, we can measure the worth of a good or service by the amount of money (gold and silver) that people will pay for it.

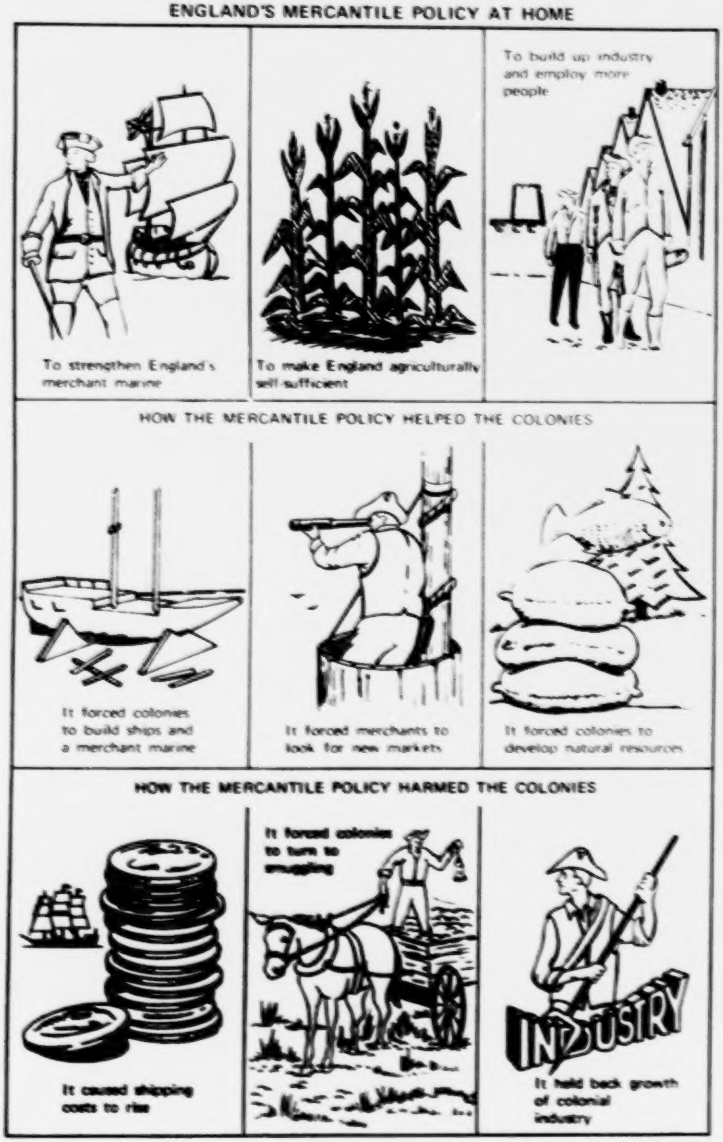
The same way that we say someone is rich if they have a lot of gold and silver, countries measure their wealth in the same way. When the Spanish first discovered the Americas, their first question when entering a new area was if there was any gold or silver to be found.

Some people admit that if one nation could be separated from the rest of the world, it would not need money. However, they believe that countries that have any connections with other countries have to carry on wars and maintain armies and navies in other lands. In order to do this, they believe that they must acquire great amounts of gold and silver. As a result, every nation tries to accumulate as much gold and silver as possible and to keep other nations from doing the same.

Nations gain benefits from foreign trade that are greater than the importing of gold and silver. First, the colony serves as a market for surplus (extra) goods and services; and, secondly, the colony gives the mother country goods which it may be short of. By opening up these additional markets, those at home should be encouraged to be more productive (produce more items more efficiently) and therefore increase the entire wealth of the society. The importing of gold and silver is just an insignificant part of the business of foreign commerce.

From Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*, Vol. 1 (New York: G.P. Putnam's Sons, 1904), pp. 396-398, 413-414.

England's Mercantile Policy at Home


ENGLAND'S MERCANTILE POLICY AT HOME
To strengthen England's merchant marine
To make England agriculturally self-sufficient
To build up industry and employ more people
HOW THE MERCANTILE POLICY HELPED THE COLONIES
It forced colonies to build ships and a merchant marine
It forced merchants to look for new markets
It forced colonies to develop natural resources
HOW THE MERCANTILE POLICY HARMED THE COLONIES
It caused shipping costs to rise
It forced colonies to turn to smuggling
INDUSTRY
It held back growth of colonial industry

From L. Pauline, *Concepts in American History* (New York: Cambridge Book Co., 1968), p. 148.

A Great Banker

The Italians were the first Europeans to establish banks and to introduce credit to Europe. But by the late 1400s people in other areas were beginning to set up banks. One of the most important bankers was Jacob Fugger, who lived in Augsburg, an independent medieval city in what is today Germany. As you read this story, notice the ways in which Jacob Fugger accumulated and used capital.

Jacob Fugger did not come from an influential family. His grandfather was a weaver who did a little trading. Jacob's father concentrated on trading. By the time Jacob was born in 1459, the family had become well known as merchants. Jacob himself started work as a merchant at age 14.

Under Jacob's leadership, the family business prospered. Gradually the Fuggers bought silver and copper mines in central and eastern Europe. They also lent money in large quantities. Thus began the Fugger Bank, the greatest financial institution of its day.

The bank acquired capital in several ways. The Fuggers accepted deposits and charged for their services in making money exchanges, They sold jewels, valuable silks, and tapestries. But their mines gave the Fuggers the wealth they needed to lend money.

Most of the borrowers were kings and princes who were always short of funds. Lending money to a king was always risky business. More often than not kings "forgot" about their debts. So Jacob demanded good securities for loans. These securities included rights to minerals on the lands of the borrowers, commissions to collect taxes, and sometimes, even land itself. In time, the Fugger Bank gained control of many of these securities. Thus, the wealth and power of the family grew.

Never before in history had accumulated capital played so important a role in international politics as it did during this time. As the Fuggers' wealth increased, so did the importance of the people who borrowed money. One of the borrowers was Charles I of Spain who wanted to become Holy Roman Emperor, the head of all the German states. He could do this only by bribing the Electors of the German Empire, and for such a bribe he needed money. He approached the Fuggers. Jacob, a sharp-eyed businessman, gave him the money--an astounding 543,000 florins. It was a tremendous sum, and with it Charles was able to buy the election. He became Charles V, Emperor of the Holy Roman Empire in 1516. Thus Jacob Fugger became the king-maker of Europe.

Now the power of the Fuggers was at its height. Branch offices in Lisbon, Madrid, Venice, Antwerp, and many other cities of Europe sent back detailed reports to the home office. Between 1511 and 1527 (one year after Jacob's death), the Fugger empire made a profit each year of 54.5 percent. By 1527 this included assets of more than two million florins. No one could match this sum.

However, as long as bankers had no legal means of forcing borrowers to repay loans, banking remained risky. There was nothing a banker could do about a king who owed him money. Less than fifty years after Jacob's death, the Fugger Bank contracted one too many bad debts, and the Fugger fortune came crashing down in ruins. This did not, however, tarnish the image of Jacob Fugger. Many echoed the words of the Augsburg chronicler:

The names of Jacob Fugger and his nephews are known in all kingdoms and lands; yea, among the heathens also. Emperors, Kings, Princes, and Lords have sent to treat with him, the Pope has greeted him as his well-beloved son and embraced him, and the Cardinals have risen up before him. All the merchants of the world have called him an enlightened man, and all the heathens have wondered because of him. He is the glory of all Germany.

- QUESTIONS FOR DISCUSSION

- Ask the following questions based on the reading:
  - Find two examples of risk taking that enabled the Fuggers to increase their wealth.
  - List all the character traits that you can find in the reading that made Jacob Fugger a successful merchant/banker. (Teacher writes these on the chalkboard as the class lists them.) Place these traits in rank order--one being the most important, two the second most and so on. (Have several students defend their choices for first and last place.) Are these traits still important?
  - The author calls Jacob Fugger "the most honored and unpopular citizen in Germany." Would he have been pleased or displeased with that description?
  - Discuss the advantages and the disadvantages of having only family members in positions of power in a business or banking firm.
  - The author states that Jacob "tried to atone for his wealth" through charity. Why do you think he felt it necessary to make atonement?
  - It has been said that the times make the man. Speculate on what someone like Jacob would have become in any earlier society (e.g., classical Greece, medieval Europe) you have studied.
  - As a writing assignment at home (or in class if there is time), write a letter to Jacob applying for a job in his bank. Explain why you are the right person to become an employee of his firm.

From John M. Thompson and Kathleen Hedberg, *People and Civilization* (Lexington, Mass.: Ginn and Co., 1977), pp. 324-326.

The Joint Stock Company

During the sixteenth century, there was a movement towards producing goods by machine rather than by hand. This change, which mainly took place in northern Europe (England, Scotland, France) also naturally brought together large numbers of workers into one working place--the factory. These changes meant that each individual laborer became more productive, more goods were produced for less money, and more people were able to afford more goods than ever before. This new type of business required a great deal of money (capital) which led to the formation of a new type of business--the joint stock company.

(A) This new form of business permitted a large number of people to invest in a business that they may have known nothing about; for example, a ship builder could invest in a flour mill. In return for their investments, the investors (capitalists) would get shares of stock in the company.

If the business did well, the stock owner might get a share of the profits (called a dividend). The stock might also go up in value. This happened especially if a lot of people wanted to buy a limited number of shares of a company's stock. At any time, the investor could sell his shares of stock. If the company lost money, the usual agreement was that the stockholder could only lose as much as he had originally invested in the company.

The British East India Company, chartered on December 31,1600, offers a good illustration of how a joint-stock company worked. During the early part of the seventeenth century, there were several voyages launched to the East Indies by this company. They raised money for the journeys by looking for investors. The voyage launched in 1612 did so well that it returned 220% on the investment. If someone had invested £100 (English pounds), they would have gotten back £220 a year later. The Dutch soon followed this English business practice and formed the Dutch East India Company.

By the end of the sixteenth century, there were the beginnings of what we would recognize as a stock exchange. Some trading of shares of stock took place in coffeehouses as well as the Royal Exchange in London and the Amsterdam Bourse. Now people could make money on their investments in three ways:

a) if they received a return on their investment in the form of a dividend;
b) if the value of the company went up, the value of each share of stock (part ownership of the company) went up;
c) if they had a stock that was high in demand they could trade it for more than the original purchase price.

Adapted from Shepard B. Clough, *European Economic History* (New York: McGraw-Hill Book Company, 1968), pp. 160-165.

(B)

Notice of New Investment

20,000 Shares

JOHN OF KENT'S

£3 per share initial value
More information can be obtained
from: Jeremy of Kent

Below are some functions of modern day banks. See if you can find similar functions that were performed in the era of the Commercial Revolution. Put the letter "Y" in the right hand column and underline the corresponding passage in the reading. If you cannot find the similarity between modern-day banking procedures and those used in the sixteenth century, write the letter "N" in the right hand column. Explain your answers.

Fifth Modern Bank and Trust Company:

(1) Invests capital in industry to increase profit

(2) Forecloses on bad debts

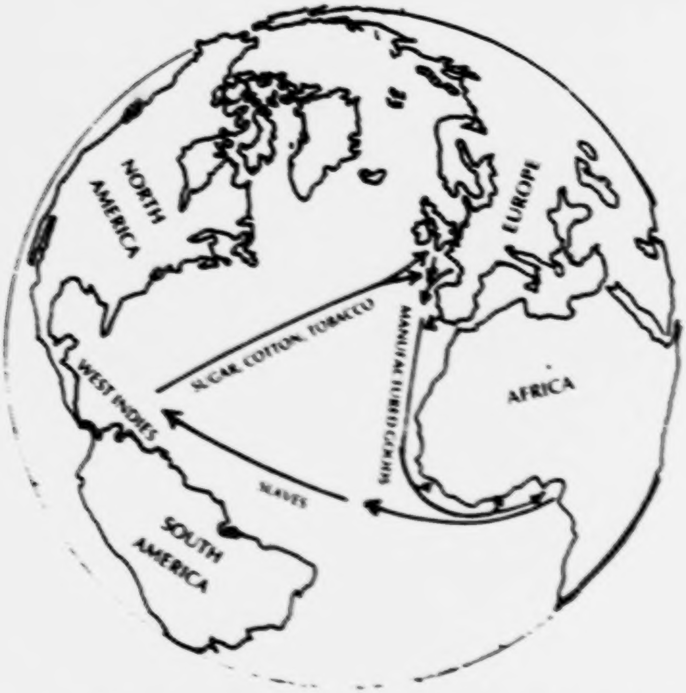
(3) Makes campaign contributions to sympathetic politicians

(4) Makes home mortgage loans

(5) Provides checking account

(6) Establishes branch offices in many locations

Slave Trade Routes


NORTH AMERICA
EUROPE
WEST INDIES
SUGAR, COTTON, TOBACCO
MANUFACTURED GOODS
AFRICA
SLAVES
SOUTH AMERICA

TRIANGULAR TRADE CHART

	IMPORT	EXPORT	SIGNIFICANCE
AFRICA			
WEST INDIES			
EUROPE			

Readings A and B

On the twenty-fifth in the morning we went ashore also to compliment the African king, to make him an offer of trade. He made us understand he wanted one bar of iron more than he had received previously, He also told us he did not want tankards or yellow beads anymore since they were no longer in demand in his kingdom.

On the twenty-sixth we had another conference with the king and his advisors which lasted until three o'clock in the morning. We did not reach an agreement because they insisted on thirteen bars of iron for a male slave and ten bars for a female. This price was too high for us.

On the thirteenth we went ashore once more, but we still could not reach an agreement. The king's minister explained that he was sorry we could not accept the royal proposals but it was not his fault. The king had great esteem and regard for the Whites who had much enriched him by trade. He therefore made a new proposal. He still wanted thirteen bars for the males but was willing to accept nine bars and two brass rings for each female slave. After much discussion we accepted the Chief's proposal on the following day.

From Basil Davidson, *African Slave Trade: Pre-Colonial History 1450-1850* (Waltham, Mass.: Little, Brown and Company, 1961), p. 56.

Reading B

The best commodity the Europeans can carry there (to Africa) is cowries (mollusk shells). These are highly valued by the natives and is the current coin on the Ivory Coast, Dahomey and Benin. Without these shells it is impossible to purchase slaves. The slaves are usually purchased one half with cowries and the other half with European goods and when they are scarce in Europe we try to substitute the shells for iron bars and hope they will be acceptable.

If there are no slaves at the Coast the trader must trust the Blacks with his goods to the value of 150 or 200 slaves which goods they carry up into the Interior to buy slaves at all the markets. As the slaves come to the Coast they are put into a booth or prison on the beach. There surgeons from the ship eliminate any slaves who are sick or above thirty-five years of age.

These being set aside they are marked on the breast with a red-hot iron imprinting the mark of the French, English or Dutch companies, so that each nation may distinguish its own slaves. This is done also to prevent the slaves from being changed by the natives for worse as they are apt to do. In the branding, care is taken that the women as tenderest are not burned too hard.

The branded slaves are returned to their former booths where they await shipment in ten or fifteen days. They are then herded aboard ships without any regard for sex. On the ship they are each given a piece of canvas to cover themselves.

From Basil Davidson, *African Slave Trade: Pre-Colonial History 1450-1850* (Waltham, Mass.: Little, Brown and Company, 1961), p. 91.

The Interesting Narrative of Olaudah Equiano

"...at the end of six or seven months after I had been kidnapped, I arrived at the seacoast... The first object which saluted my eyes when I arrived on the coast was the sea, and a slaveship...

"When I was carried on board I was immediately handled and tossed up, to see if I were sound, by some of the crew; and I was now persuaded that I had got into a world of bad spirits, and that they were going to kill me. Their complexions, too, differing so much from ours, their long hair, and the language they spoke, which was very different from any I had ever heard, united to confirm in me this belief,..

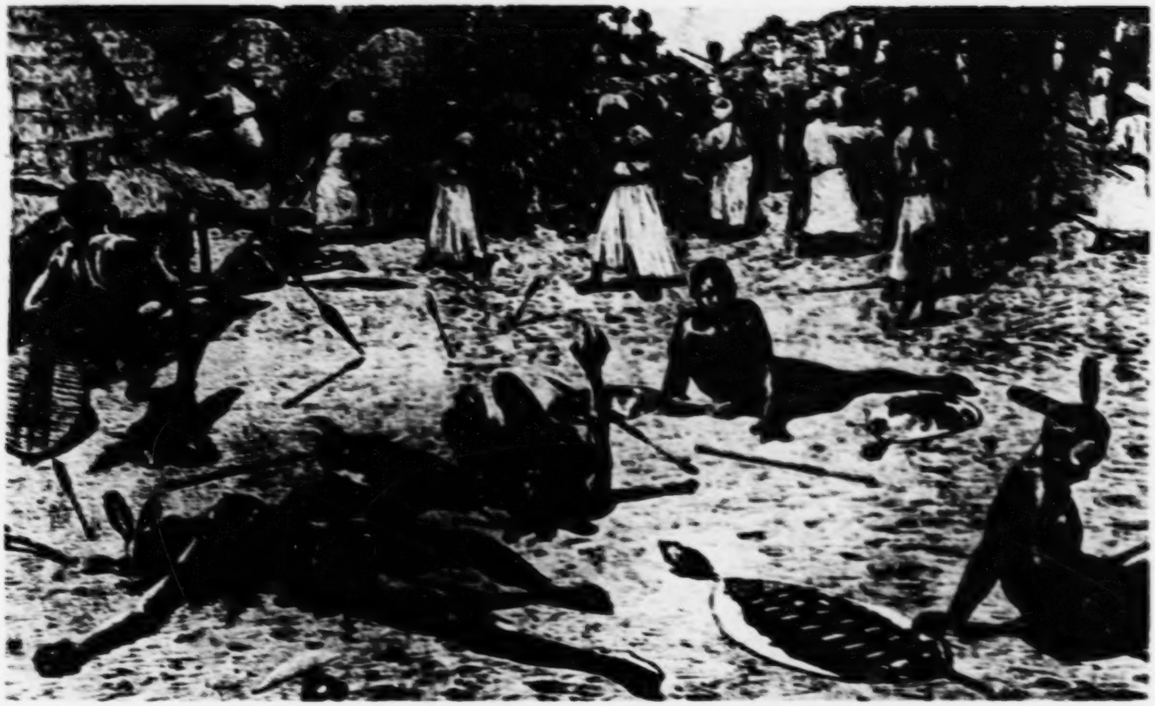
"When I looked around the ship too, and saw a large furnace or copper boiling, and a multitude of black people of every description chained together, every one of their (faces) expressing dejection and sorrow...quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little, I found some black people about me... I asked them if we were not to be eaten by those white men with horrible looks, red faces, and long hair. They told me I was not...

"...I was soon put down under the decks and there I received such a (smell) in my nostrils as I had never experienced in my life; so that, with the (horrible) stench and crying together, I became so sick and low that I was not able to eat...

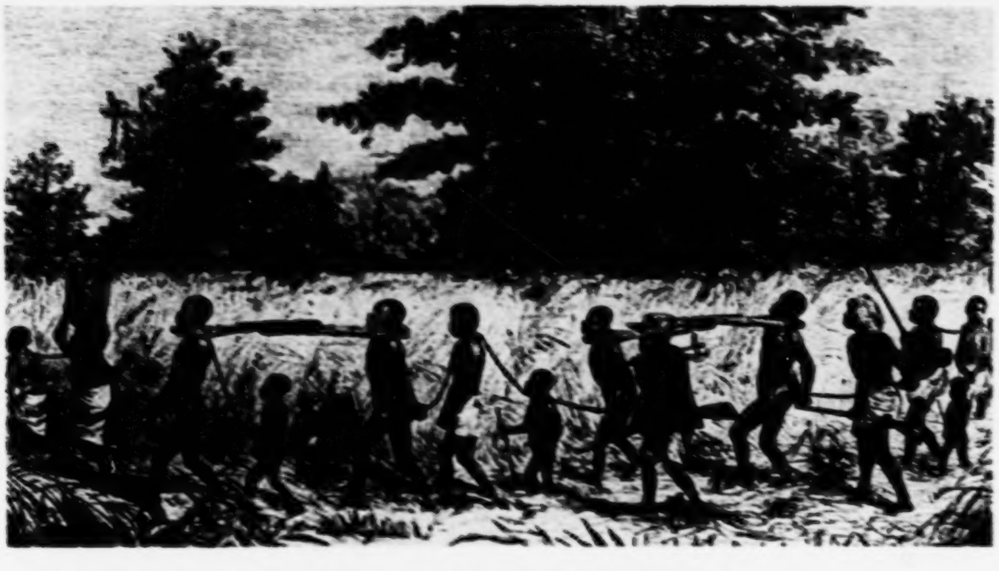
"I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands and laid me across (a large bar) and tied my feet while the other flogged me severely. I had never experienced anything of this kind before; and, although not being used to the water, I naturally feared that element the first time I saw it; yet nevertheless...I would have jumped over the side; but I could not; and, besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water: and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This, indeed, was often the case with myself."

From Olaudah Equiano, *The Interesting Narrative of Olaudah Equiano* (London: 1789), pp. 53, 57, as reprinted in Leon E. Clark, ed., *Through African Eyes: Cultures in Change* (New York: Praeger Publishers, 1971), pp. 103-105.

Slave Trade Pictures

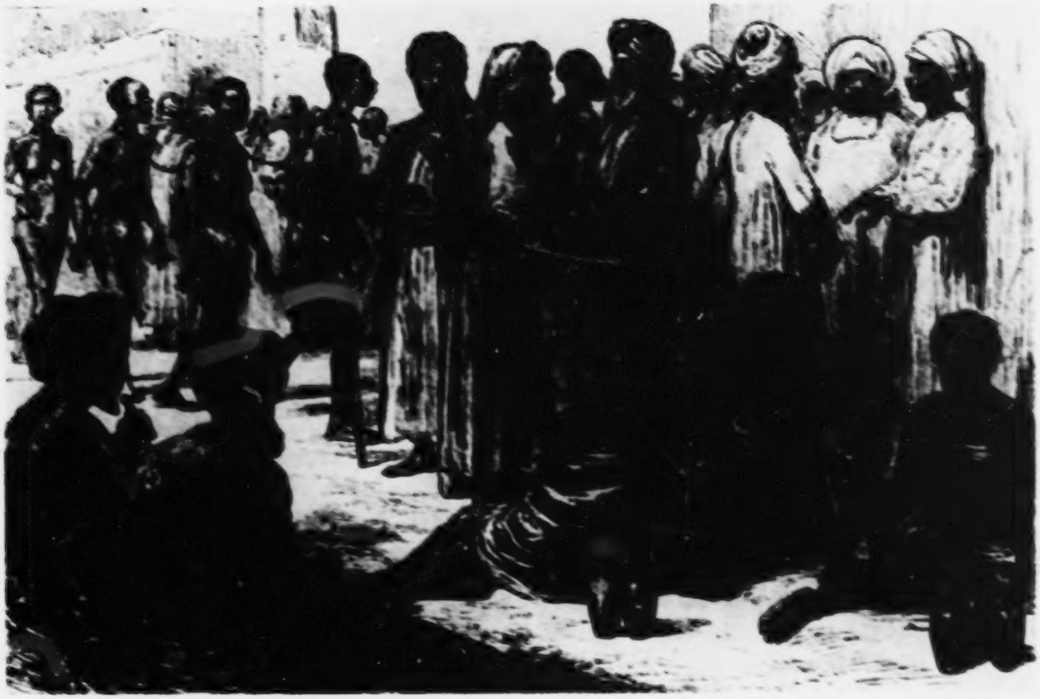


From T. Walter Wallbank, *History and Life* (Glenview, Ill.: Scott Foresman and Co., 1980), p. 253.



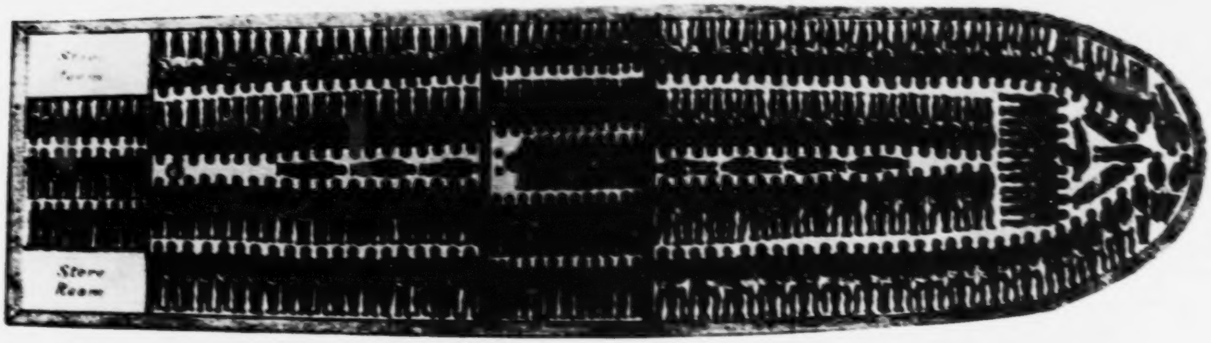
From Gerald Leinwand, *The Pageant of World History* (Boston: Allyn and Bacon, Inc., 1977), p. 277.

Slave Trade Pictures



In Zanzibar (above) Arab slave dealers bought and sold Africans acquired from the East African mainland. Most African slaves were put to work in the clove plantations on the island; some were shipped to slave markets in Arabia.

From Marvin Perry, *Man's Unfinished Journey* (Atlanta, Ga.: Houghton Mifflin, 1978), p. 245.



This diagram of the hold of a slave ship illustrates the most efficient method of carrying slaves. This overcrowding created an ideal breeding ground for such diseases as smallpox.

From Bertram L. Linder, *A World History* (Chicago: Science Research Associates, Inc., 1979), p. 286.

Results of the Slave Trade

1. The slave trade had tremendous affects on Africa. The population of the area was greatly reduced. About 15 million of the healthiest and most intelligent young men and women of Africa were removed from the continent. Thus Africa was deprived of future leaders at a time when they were most needed.

2. A second result was the increase in tribal warfare. Crops were burned and entire villages destroyed during the slave raids. Millions of Africans died in these wars and on the way to the coast during the three centuries of the slave trade. Insecurity and fear were created. The slave trade broke down respect for tribal laws and customs.

3. Another result of the slave trade was that the trans-Sahara trade was destroyed. The Sub-Saharan peoples stopped raising crops and producing goods which they had formerly traded. Contact with the people of North Africa ended. As a result, the Sub-Saharan kingdoms, whose wealth and power had been based on this trade, declined.

4. The coastal states became rich and strong from the profits of the slave trade. European products such as iron, guns, gunpowder, rum and brandy, cloth, brass, and other goods came to be regarded by the coastal people as necessities. These products could only be purchased in exchange for slaves. So the people of the coastal states undertook to enslave their neighbors. Some states, such as Ashanti and Dahomey, became powerful and wealthy. When the slave trade was finally ended, these kingdoms lost their most important source of wealth, and economic problems grew.

5. We can conclude that the slave trade was a major factor in holding back the progress of Africa for centuries.

Between the 16th and the 19th centuries Europe's main interest in Africa was obtaining slaves. There was very little communication between Europeans and Africans, and no exchange of culture and knowledge. No missionaries or teachers visited Africa during this time The Europeans rarely went inland. Thus during 300 years of contact with the Europeans, the Africans had no opportunity to learn European techniques so that they could modernize their way of life.

From Erwin Rosenfeld and Harriet Geller, *Afro-Asian Culture Studies* (New York: Barron's Educational Series, Inc., 1979), pp. 226-227.

The Strange Sermon of Father Montesino

This voice declares that you are in mortal sin and live and die therein by reason of the cruelty and tyranny that you practice on these innocent people (referring to the native people of Hispaniola). Tell me, by what right or justice do you hold these Indians in such cruel and horrible slavery? By what right do you wage such detestable wars on these people who lived mildly and peacefully in their own lands, where you have consumed infinite numbers of them with murders and desolations? Why do you so greatly oppress and fatigue them, not giving them enough to eat or caring for them when they fall ill from excessive labors so that they die or rather are slain by you so that you may extract and acquire gold every day? And what care do you take that they receive religious instruction and come to know God and Creator, or that they be baptized, hear Mass, or observe holidays and Sundays?

Are they not men? Do they not have rational souls? Are you not bound to love them as you love yourselves?

From Benjamin Green, *Readings in Latin American Civilization, 1492 to the Present* (Cambridge, Mass.: Houghton Mifflin Co., 1900), pp. 87-90.